THE CONFESSION OF FAITH,

And the

Larger and Shorter

CATECHISM,

FIRST

Agreed upon by the Assembly of Divines at *Westminster*,

AND

Now approved by the General Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms.

EDINBURGH,

Printed for *G. S.* and *T. B.* and are to be sold by *Dorman Newman* at the *Kings Arms* in the *Poultry*, *London*, 1678.

BIBL

UU K 238

ERVNT NVTRICES
REGINÆ TVÆ
COLL REG
OXON
ROBERTVS CLERICVS
EGLESFIELD

THE CONFESSION OF FAITH,

FIRST

Agreed upon by the Assembly of Divines at *Westminster.*

AND

Now appointed by the General Assembly of the Kirk of *SCOTLAND* to be a part of Uniformity in Religion, between the Kirks of *Christ*, in the three Kingdoms.

CHAP. I.

Of the Holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do so far manifest the Goodness, Wisdom, and Power of God, as to leave men

a Rom. 2. 14. 15. *Rom.* 1. 19. 20. *Psal.* 19. 1, 2, 3. *Rom.* 1. 32.

unexcusable *a*: yet they are not sufficient to give that knowledg of God and of his Will, which is necessary unto salvation *b*. Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church *c*: and afterwards for the better preserving, and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the World; to commit the same wholly unto writing *d*: which makes the holy Scripture to be most necessary *e*: those former ways of Gods revealing his Will unto his People, being now ceased *f*.

b 1 *Cor.* 1. 11. & 2. 14, 15

c Heb. 1. 1.

d Pro. 22. 19, 20, 21. *Luk.* 1. 3, 4. *Rom.* 15. 4.

e 2 *Tim.* 3. 15.

f Heb. 1. 1, 2 2 *Pet.* 1. 19.

II. Under the Name of Holy Scripture, or the Word of GOD written; are now contained all the Books of the Old and New Testament, which are these.

Of

Of the Old Teſtament.

Geneſis;
Exodus.
Leviticus.
Numbers.
Deuteronomie.
Joſhua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
Ezra.
Nehemiah.
Eſther.
Job.
Pſalms.
Proverbs.
Eccleſiaſtes.
The Song of Songs.
Iſajah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hoſea.
Joel.
Amos.
Obediah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

Of the New Teſtament.

The Goſpel according to

MAtthew
Mark.
Luke.
John.
The Acts of the Apoſtles.
Pauls Epiſtle to The Romans.
Corinthians. I.
Corinthians. II.
Galatians.
Epheſians.
Philippians.
Coloſſians.
Theſſalonians. I.
Theſſalonians. II.
To Timothy. I.
To Timothy. II.
To Titus.
To Philemon.
The Epiſtle to the Hebrews.
The Epiſtle of James.
The firſt and ſecond Epiſtles of Peter.
The firſt, ſecond and third Epiſtles of John.
The Epiſtle of Jude.
The Revelation.

All

All which are given by inspiration of God, to be the Rule of Faith and life *g*.

III. The Books commonly called Apocrypha, not being of Divine inspiration are no part of the Canon of the Scriptures; and therefore are of no Authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

IV. The Authority of the Holy Scripture, for which it ought to be believed and obey'd; dependeth not upon the testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God *i*.

V. We may be moved and induced by the testimony of the Church, to an high and reverend esteem of the Holy Scripture *k*. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majesty of the stile, the consent of all the Parts, the scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the

g *Luk.* 16. 29, 31. *Eph.* 3. 20. *Rev.* 22. 18, 19. 2 *Tim.* 3. 16

h *Luk.* 24. 27, 44. *Rom.* 3. 2. 2 *Pet.* 1. 21.

i 2 *Pet.* 1. 19, 21. 2 *Tim.* 3. 16

k 1 *Joh.* 5. 9. 1 *Thes.* 2. 13. 1 *Tim.* 3. 15.

intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witness by, and with the Word in our hearts *l*.

l *Joh.*2.20. 27.

VI. The whole Counsel of God concerning all things necessary for his own Glory, mans Salvation, Faith, and Life, is either expresly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelations of the spirit, or traditions of men *m*: Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: & that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societyes, which are to be ordered by the light of Nature, and Christian Prudence, according to the general Rules of the Word which

*Joh.*16.13 14. 1*Cor.*2.10. 11, 12. *Isa.*59.21.

m 2 *Tim.*3. 15,16,17. *Gal.*1.8, 9. 2 *Thes.*2. 2.

n *Joh.*6.45 1 *Cor.*2.9. 10,11,12.

which are always to be obſerved *o*.

VII. All things in Scripture are not alike plain in themſelves, nor alike clear unto all *p*: yet thoſe things which are neceſſary to be known, believed, and obſerved for ſalvation, are ſo clearly propounded and opened in ſome place of Scripture or other, that not only the Learned but the Unlearned, in a due uſe of the ordinary means may attain unto a ſufficient underſtanding of them *q*.

VIII. The Old Teſtament in Hebrew (which was the Native Language of the People of God of Old) and the New Teſtament in Greek (which at the time of the writing of it, was moſt generally known to the Nations) being immediately inſpired by God, and by his ſingular care & providence kept pure in all ages, are therefore Authentical *r*: ſo as in all controverſies of Religion, the Church is finally to appeal unto them *ſ*. But becauſe theſe Original Tongues are not known to the People of God, who have right unto, and intereſt in, the Scriptures, and are commanded in the fear of God, to read and ſearch them *t*: therefore they are to be tranſlated

o 1 *Cor.* 11. 13. 14.

p 1 *Cor.* 14. 26, 40.

q 2 *Pet.* 3. 6. *Pſal.* 119. 103, 130.

r *Mat.* 5. 18

ſ *Iſ.* 8. 10. *Act.* 15. 15.

t *Joh.* 5. 39. 46.

slated into the vulgar Language of every Nation unto which they come *u*: that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner *w*: and through patience and comfort of the Scripture may have hope *x*.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self and therefore, when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly *y*.

X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councils, opinions of Ancient Writers, Doctrines of men, and private Spirits, are to be examined; and in whose sentence we are to rest, can be other but the Holy Spirit speaking in the Scripture *z*

CHAP. II.

Of God, and of the Holy Trinity.

THere is but one only *a*: living, and true God *b*: who is infinite in Being and Perfection *c*: a most pure spirit *d*: invisible *e*: without body,

u 1 Cor. 14 6 9, 11, 12. 24, 27, 28.
w Col. 3. 16
x Rom. 15. 4.
y 2 Pet. 1. 20, 21. Act. 19. 15. 19.
z Mat. 22. 29, 31. Eph. 2. 10. Act. 28. 25
a Deut. 6. 4. 1 Cor. 8. 4, 6.
b 1 Thes. 1. 9. Jer. 10. 10.
c Job. 11. 7, 8, 9. Job. 26. 14
d Joh 4. 24
e 1 Tim. 1. 17.

dy, parts *f*: or paſſions *g*: immutable *h*: immenſe *i*: eternal *k*: incomprehenſible *l*: Almighty *m*: moſt wiſe *n*: moſt holy *o*: moſt free *p*: moſt abſolute *q*: working all things according to the counſel of his own immutable and moſt righteous will *r*: for his own glory *ſ*: moſt loving *t*: gracious, merciful, long-ſuffering, abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion, and ſin *u*: the reward of them that diligently ſeek him *w*: and withal, moſt juſt and terrible in his judgements *x*: hating all ſin *y*: and who will by no means clear the guilty *z*.

II. God hath all life *a*: glory *b*: goodneſs *c*: bleſſedneſs *d*: in, and of himſelf, and is alone in, and unto himſelf all-ſufficient, nor ſtanding in need of any creatures which he hath made *e*: nor deriving any glory from them *f*: but only manifeſting his own glory, in, by, unto, and upon them: He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*: and hath moſt Soveraign dominion over them, to do by them, for them, or upon them, whatſoever himſelf pleaſeth *h*. In his ſight all things are

f Deut. 4. 15, 16. *g* Act. 14. 11. *h* Jam. 1. 17 *i* Ki. 8. 27. *k* Pſ. 143. 3 *l* Pſ. 143. 3. *m* Gen. 27. 1 *n* Ro. 16. 27 *o* Ia. 6. 3. *p* Pſ. 115. 3. *q* Ex. 3. 14. *r* Eph. 1. 11. *ſ* Pro. 16. 4. *t* Joh. 11. *u* Exo. 34. 7 *w* Heb. 11, 6 *x* Nah. 9. 32 *y* Pſ. 5. 56. *z* Nah. 1. 2. *a* Joh. 5. 26 *b* Act. 7. 2. *c* P. 119. 68 *d* 1 Tim 6. 15 *e* Act. 17. 24. 25. *f* Job. 22. 2. *g* Ro. 11. 6. *h* Rev 4. 11 Dan. 4. 25. 35.

*i Heb.*4.13 are open and manifeſt *i*: his Know-
ledge is infinite, infallible, and in-
*k Rom.*11. dependent upon the Creature *k*: ſo
33, 34. as nothing is to him contingent or
*Pſal.*147.5 uncertain *l*. He is moſt holy in all
*l Act.*14.18 his counſels, in all his works, and in
*Ezek.*11.5. all his commands *m*. To him is due
from Angels and men, and every
*m Pſal.*145. other creature, whatſoever worſhip,
17. ſervice, or obedience he is pleaſed to
*Rom.*7.12. require of them *n*.
*n Rev.*5.12 III. In the Unity of the God-
13, 14. head, there be three Perſons, of one
*o 1 Joh.*5.7 ſubſtance, power and eternity, God
*Mat.*3. 16, the Father, God the Son, and God
17. the Holy Ghoſt *o*. The Father is of
*Mat.*28.61 none, neither begotten, nor proceed-
*2Cor.*13.4. ing, The Son is eternally begot-
*p Joh.*1.14 ten of the Father *p*: the Holy Ghoſt
15. eternally proceeding from the Fa-
*q Joh.*15. ther and the Son *q*.
26.
*Gal.*4.6.

CHAP. III.

Of Gods Eternal Decree.

*a Eph.*1.1. GOD from all eternity did, by
*Rom.*11.33 the moſt wiſe and holy Coun-
*Heb*6.17. ſel of his own Will, freely, and un-
*Ro*9.15.18 changably ordain whatſoever comes
*b Jam.*1.13 to paſs *a*; yet ſo, as thereby, nei-
17. ther is God the Author of ſin *b*: nor
*1 Joh.*1.1. is violence offered to the will of the
Creatures,

Creatures, nor is the liberty or contingency of ſecond Cauſes taken away, but rather eſtabliſhed *c*.

II. Although God knows whatſoever may, or can come to paſs upon all ſuppoſed conditions *d*: yet hath he not decreed any thing, becauſe he foreſaw it as future, or as that which would come to paſs upon ſuch conditions *e*.

By the decree of God, for the manifeſtation of his glory, ſome men and Angels *f*: are predeſtinated unto everlaſting life, and others fore-ordained to everlaſting death *g*.

IV. Theſe Angels and men, thus predeſtinated and fore-ordained, are particularly, and unchangeably deſigned, and their number is ſo certain and definite, that it cannot be either increaſed or diminiſhed *h*.

V. Thoſe of mankind, that are predeſtinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpoſe, & the ſecret counſel and good pleaſure of his Will, hath choſen in Chriſt unto everlaſting glory *i*: out of his meer free grace and love, without any foreſight of Faith, or good works, or perſeverance

c Act. 2. 24. *Mat.* 17. 12. *Act.* 4. 27. *Job.* 19. 11. *Prov.* 6. 33. *d Act.* 15. 18. *Mat.* 11. 23, 24. *e Rom.* 9. 11, 13, 16, 18. *f* 1 *Tim.* 5. 21. *Mat.* 25. 41. *g Rom.* 9. 22, 23. *Eph.* 1. 5, 6. *Prov.* 16. 4. *h* 2 *Tim.* 2. 19. *i Eph.* 1. 4. *Rom.* 8. 30. 2 *Tim.* 1. 9. 1 *Theſ.* 5. 9.

rance in either of them, or any other thing in the creature as conditions or causes moving him thereunto *k*: and all to the praise of his glorious grace *l*.

k Ro.9.11.
l Eph.1.4.
l Eph.1.6.

VI. As God hath appointed the Elect unto Glory, so hath he, by the eternal and most free purpose of his Will, fore ordained all the means thereunto *m*. Wherefore they who are elected being fallen in *Adam*, are redeem'd by Christ *n*: are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*: and kept by his power through faith unto salvation *p*. Neither any other redeemed by Christ, effectually call'd, justified, adopted, sanctified and saved, but the Elect only *q*.

m 1Pet.1.2 Eph.1.4,5. Eph.2.10. 2 Thes.2.13
n 1 Thes.5.9. 10. Tit.2.14.
o Rom.8.10 Eph.1.5.
2 Thes.5.13
p 1Pet.1.5.
q Joh.17.9 Rom.8.28. to the end. Joh.10.26 Joh.8.47. 1 Joh.2.19

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his soveraign power over his creatures to pass by, and to ordain them to dishonor and wrath, for their sin, to the praise of his glorious justice *r*.

r Mat. 11. 25. 26. Rom.9.16. 2 Tim.2.19 1 Pet.2.8.

VIII. The Doctrine of this high Mystery of Predestination is to be handled

handled with special prudence and care *s*: that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of praise, reverence and admiration of God *u*: and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

s *Ro.* 9. 22. *Ro.* 11. 35. *Deu.* 29. 29 *t* 2 *Pet.* 1. 10. *u* *Eph.* 1. 6. *w* *Rom.* 11. 5, 6, 20. 2 *Pet.* 1. 10 *Rom.* 8. 33. *Luk.* 10. 20

CHAP. IV.

Of Creation.

IT pleased God the Father, Son and Holy Ghost *a*: for the manifestation of the glory of his eternal Power, Wisdom and Goodness *b*: in the beginning to create, or make of nothing the World, and all things therein, whether visible or invisible, in the space of six days and all very good. *b*.

II. After God had made all other creatures, he created Man, male and female *d*: with reasonable and immortal souls *e*: indued with knowledge, righteousness and true holiness, after his own Image *f*: having the Law of God written in their hearts

a *Heb.* 1. 2. *Joh.* 1. 1, 2. *Gen.* 1. 2. *Job.* 26. 13 *b* *Ro.* 1. 20. *Jer.* 16. 12. *Psa.* 33. 5, 6. *c* *Gen.* 1. *cap.* *Heb.* 11. 3. *Col.* 1. 16. *Act.* 17. 2. *d* *Gen.* 1. 27 *e* *Gen.* 2. 7. *Luk.* 23. 24. *Mat* 10. 28 *f* *Gen.* 1. 26. *Col.* 3 10. *Eph.* 4. 24.

hearts *g*: and power to fulfil it *h*: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which whiles they kept, they were happy in their Communion with God *k*: and had Dominion over the creatures *l*.

g *Rom.* 2. 14, 15.
h *Eccl.* 7. 29
i *Gen.* 3. 6. *Eccl.* 7. 23.
k *Gen.* 2. 12 & 2. 8, 9, 10. 11, 23.
l *Gen.* 1. 26 28.

CHAP. V.

Of Providence.

GOD the great Creatour of all things, doth uphold *a*: directs, dispose, and govern all creatures actions, and things *b*: from the greatest even to the least *c*: by his most Wise and holy Providence *d*: according to his infallible fore-knowledge *e*: and the free and immutable counsel of his own Will *f*: to the praise of the glory of his Wisdom, Power, Justice, Goodness, and Mercy *g*.

II. Although in Relation to the fore-knowledge and decree of God, the first cause, all things come to passe immutably, and infallibly *h*: yet, by the same Providence he ordereth them to fall out according to the

a *Heb.* 1. 3.
b *Dan.* 4. 34 *Psal.* 135. 6. *Act.* 17. 25. 26, 28.
c *Mat.* 10. 29, 30, 31.
d *Pro.* 15. 3
e *Act.* 15. 18
f *Eph.* 1. 11. *Psal.* 33. 10 11.
g *Isa.* 63. 14 *Eph.* 3. 10. *Rom.* 9. 17. *Gen.* 45. 7. *Psal.* 145. 7
h *Act.* 2. 23.

the nature of second Causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*: yet is free to work without *l*: above *m*: and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdom, & infinite goodness of God so far manifest themselvs in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and men *o*: and that not by a bare permission *p*: but such as hath joyned with it a most wise and powerful bounding *q*: and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as the sinfulness thereof proceedeth only from the creature, and not from God who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hiden strength of corruption and deceitfulness of their

i *Gen.*8.22 *Jer.*11.35. *Ec.*22.13. *with Deut.* 19.5. *k* *Act.*27.3 *Isa.*10.6,7. *l* *Hos.*1.7. *Mat.*4.4. *m* *Rom.*4. 19,20, 21. *n* 1*Kin.*6.6 *Dan.*3.26. *o* *Rom.*11. 31,33, 34. 2*Sam.*24.1 1*Chr.*10.4. 13, 14. 2 *Sam.* 19. 10. *Act.* 2. 23. *p* *Act.* 14. 16. *q* *Ps.*76.10. 2*Ki.*19 28 *r* *Ge.*50.20 *Isa.*10.6.7. *s* *Jam.*1.13 14,17. 1 *Joh.*2.16 *Psal.*50.21

their hearts, that they may be hu
t 2 *Cor.* 12. bled *t*: and to raiſe them to a mo
25,26,31. cloſe and conſtant dependance
2 *Sam.*24. their ſupport upon himſelf, and
u 1 *Cor.*12. make them more watchful agai
7,8,9. all future occaſions of ſin, and
Pſal. 73. ſundry other juſt and holy ends
throughout. VI. As for thoſe wicked and
Pſal 77. 1. godly men, whom Gods as a righ
to 12. ous Judg for former ſins doth bl
w Rom. 1. and harden *w*: from them he not o
24,26,28. ly withholdeth his grace, where
*Ro.*11.7,8. they might have been inlightned
*x Deut.*29. their underſtandings, and wrou
4. upon in their hearts *x*: but ſom
*y Mat.*13, times alſo withdraweth the gi
12. which they had *y*: and expoſeth th
*z Deu.*2.30 to ſuch objects as their corrupti
2 *Reg.*8.12 makes occaſions of ſin *z*: and wi
*a Pſal.*81. all, gives them over to their o
11, 12. luſts, the temptations of the Wor
2 *Theſ.*2. and the power of Satan *a*: where
10,11,12. it comes to paſs that they hard
*b Exod.*7.3 themſelves, even under thoſe me
2 *Cor.*2.15. which God uſeth for the ſoftn
*Iſa.*8.14. of others *b*.
1 *Pet.*2.7,8 VII. As the providence of G
*Iſa.*6.9,14. doth in general reach to all cr
c 1 *Tim.*4. tures; ſo after a ſpecial manner
10. taketh care of his Church, and diſp
*Rom.*8.28. ſeth all things to the good thereo
*Iſa.*34.3,4.

CHA

CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*. 1. This their sin, God was pleased according to his wise and holy counsel, to permit, having purposed to order it to's own glory *b*.

II. By this sin they fell from their original righteousness and communion with God *c*: and so became dead in sin *d*: and wholly defiled in all the faculties & parts of soul and body *e*.

III. They being the root of all mankind, the guilt of this sin was imputed *f*: and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*: and wholly inclined to all evil *i*: do proceed all actual transgressions *k*.

V. This corruption of nature during this life, doth remain in those that are regenerated *l*: and although it

a Gen. 3. 13
2 Cor. 2. 3.
b Ro. 11. 3.
c Gen. 3. 6, 7
d Gen. 2. 17
e Tit. 1. 15.
f Gen. 1. 17.
Act. 17. 16.
Rom. 3. 12.
15, 16, 17.
g Ps. 51. 5.
Gen. 5. 3.
Job. 14. 4.
h Rom. 5. 6.
Rom. 8. 7.
Col. 1. 21.
i Gen. 6. 5.
Gen 8. 21.
Rom. 3. 10,
11, 12.
k Jam. 1.
14, 15.
Eph. 2. 2, 3.
Mat. 15. 19
l 1 Joh. 1. 8
Jam. 3. 2.
Prov. 20. 9.
Eccl. 7. 20.

it be, through Christ, pardoned
m Rom. 7.5, 7,8,25. *Gal.* 5.17. mortified, yet both it self and all motions thereof are truly and perly sin *m*.

n 1 *Joh.* 3.4 *o Ro.* 2.15. & 3.9, 19. *p Eph.* 2.3. *q Gal.* 3.1. *r Rom.* 6.13 *f Eph* 4.16. *t Rom.* 8.20 *Lam.* 3. 39. *u Mat.* 25. 41. 2 *Thes.* 1. 9. VI. Every sin, both Original and Actual, being a transgression of righteous Law of God, and contrary thereunto *n*: doth in its own nature bring guilt upon the sinner *o*: whereby he is bound over to the wrath of God *p*: and curse of the Law *q*: and so made subject to death *r*: with miseries spiritual *f*: temporal *t*: and eternal *u*.

CHAP. VII.

Of Gods Covenant with Man.

a Isa. 40.13 14,15, 16, 17. *Job.* 9. 32. 1 *Sam.* 2.25 *Ps.* 100.2.3 *Job.* 22.2, 3. *Luk.* 17.10 *Act.* 17. 24 25. THe distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which hath been pleased to express by way of Covenant *a*.

b Gal. 3.12 *c Rom.* 10.5 *Rom.* 5.12, to 20. II. The first Covenant made with Man, was a Covenant of Works wherein life was promised to *Adam* and in him to his posterity, upon

ondition of perfect and perſonal
edience *d*. *d Gen.* 2. 17
III. Man, by his fall, having made *Gal.* 3. 10.
imſelf incapable of life by that Co-
enant, the Lord was pleaſed to make
Second *e*: commonly called the *e Gal.* 3. 21
ovenant of Grace: Wherein he *Rom.* 8. 3.
reely offereth unto ſinners, Life and & 3. 20.
alvation by Jeſus Chriſt, requiring *Gen.* 3. 15.
them Faith in him that they may *Iſa.* 41. 6.
ſaved *f*; and promiſing to give un- *f Mar.* 16.
all thoſe that are ordained unto 15, 16.
ife, his Holy Spirit, to make them *Joh.* 3. 16.
willing and able to believe *g*. *Rom.* 10. 6.
IV. This Covenant of Grace is *Gal.* 3. 11.
requently ſet forth in the Scripture *g Ezek.* 36.
y the Name of a Teſtament, in re- 26. 27.
erence to the death of Jeſus Chriſt *Joh.* 6. 44.
e Teſtator, and to the everlaſting 45.
heritance, with all things belong- *h Heb.* 9. 1.
ing to it, therein bequeathed *h*. 16, 17. & 7.
V. This Covenant was different- 22.
adminiſtred in the time of the *Luk.* 22. 20
aw, and in the time of the Goſ- 1 *Cor.* 11.
el *i*. Under the Law, it was admi- 25.
niſtred by Promiſes, Propheſies, Sa- *i* 2 *Cor.* 3. 6,
rifices, Circumciſion, the Paſchal 7, 8, 9.
amb, and other Types and Ordi- *k Heb.* 8. 9.
nances deliver'd to the people of the *Rom.* 4. 11.
ews, all fore-ſignifying Chriſt to *Col.* 2. 11.
ome *k*: which were for that time 12.
ſufficient 1 *Cor.* 5. 7.

sufficient and efficacious, thro
the operation of the spirit to inf
l 1 *Cor.* 10. and build up the Elect in Fait
1,2,3,4. the promised Messiah *l*: by wh
Heb. 11.13. they had full remission of sins, tho
Joh. 8.56. eternal Salvation; and is called, Pe
m Gal. 3.7, old Testament *m*.
8,9,14. VI. Under the Gospel, when Ch
n Col. 2.17. the substance *n*: was exhibited, I
Ordinances in which this Cove
is dispensed, are the preaching of
Word, and the administration of
o Mat. 28. Sacrament of Baptism, and
19. 20. Lords Supper *o*. Which though fe
1 *Cor.* 11. in number, and administred
23,24,25. more simplicity; and less outw
glory, yet, in them it is held for
p Heb. 12, more fullness, evidence and spi
22. to 28. efficacy *p*: to all Nations, both
Jer. 31.33. and Gentiles *q*: and is called the
q Mat. 28. Testament *r*. There are not th
19. fore two Covenants of Grace, di
Eph. 2. 15, ing in substance, but one and
16,17,18. same, under various dispensations
r Luk. 12.
10.

CHAP. VIII.

Of CHRIST the Mediatour.

s Gal. 3.14. *Act.* 5. 1. *Rom.* 3.21, 28,23,30. *Psal.* 31. 1. *Heb.* 13. 8.

IT pleased God, in his eter
purpose, to chose and ord
the Lords Jesus, his only begot
Son, to be the Mediator between G

hr[o]d Man *a*: the Prophet *b*: Prieſt *c*: *a Iſa.*42.1.
inſt[e]d King *d*: the Head, and Saviour 1 *Pet.*1.19
fait[h] his Church *e*: the heir of all things *Joh.*3. 16.
w[o]rld and Judge of the World *g*. Unto 1 *Tim.*2.5.
s, [w]hom he did from all eternity give *b Act.*3.22
ed, [a] People to be his ſeed *h*: and to be *c Heb.*5. 5.
[b]y him in time Redeemed, Called, *d Pſal.*2.6.
[a] Chriſtified, Sanctified and Glorified *i*. *Luk.*1.33.
ed, [a] II. The Son of God, the ſecond *e Eph.*5.13.
[p]erſon in the Trinity, being very *f Heb.*1.2.
[o]f [t]he eternal God, of one ſubſtance, *g Act.*17.1
[a]nd equal with the Father; did, *h Joh.*17.6
nd [w]hen the fulneſs of time was come, *Pſal.*21.30
h [t]ake upon him mans nature *k*: with *Iſa.*53. 10.
d [a]ll the Eſſential properties, and *i* 1 *Tim.*2.6
ut[e]mmon infirmities thereof; yet *Iſa.*55.4, 5.
ſor[t]without ſin *l*: being conceived by 1 *Cor.*1.30
pi[r]e power of the Holy Ghoſt, in the *k Joh.*1. 1.
h [w]omb of the Virgin Mary, of her 1 *Joh,*5.20
e [ſ]ubſtance *m*. So that two whole per- *Phil.*2. 6.
t th[e]ct and diſtinct Natures, the God- *l Heb.*2.14.
,di[v]ead and the Man-hood, were inſe- & 4. 15.
nd [i]nſeparably joyned together in one Per-
ion[ſ]on, without Converſion, compoſi- *m Luk.* 1.
[t]ion, or Confuſion *n*. Which Perſon 27,31,35.
[i]s very God, and very Man, yet one *Gal.*4.4.
ur. [C]hriſt the only Mediator between *n 1u.*21.35
ete[r]God and man *o*. *Rom.*9.5.
ord[a]III. The Lord Jeſus, in his hu- 1*Tim.*3.26.
ego[d]mane nature, thus united to the di- *o Rom.*1.2,
en [D]ivine, was ſanctified and anointed 4.

with

*p Pſ.*4.5,7. with the holy ſpirit above measu
*Joh.*4. 34. having in him all the treaſure
*q Col.*2.3. wiſdom and knowledge *q:* in wh
*r Col.*1.19. it pleaſed the Father, that all ful
*ſ Heb.*7.26. ſhould dwell *r:* to the end that be
*Joh.*1. 14. holy, harmleſs, undefiled and full
*t Act.*10.38 grace and truth *ſ:* he might be
*Heb.*12.24. rowly furniſhed to execute the
Heb. 7. 22. fice of a Mediator, and Sure
*u Heb.*5.4.5 which Office he took not unto h
*w Joh.*5.21 ſelf, but was thereunto called by
*Mat.*28.18 Father *u:* who put all power & ju
*x Pſ.*40.7,8 ment into his hand,& gave him co
*Joh.*10.18 mandment to execute the ſame
*Phil.*2. 8. IV. This Office the Lord Jeſus
*y Gal.*4.4. moſt willingly undertake *x:* wh
*z Mat.*3.15 & 5. 17. that he might diſcharg, he was m
under the Law *y:* and did perfe
a Mat. 26. 27,28. fulfill it *z:* endured moſt grievo
torments immediately in his ſou
b Mat. 26. 27 *chapters* and moſt painfull ſufferings in h
body *b:* was crucified and died
*c Phil.*2. 8. was buried, and remained under t
*d Act.*1.23 24,27. power of death; yet ſaw no corru
tion *d.* On the third day he aro
*Rom.*6.9. from the dead *e:* with the ſam
*e 1 Cor.*15. 3,4. body in which he ſuffered *f:* wi
which alſo he aſcended into heave
f Joh. 20. 25.27. and there ſitteth at the right hand
his Father *g:* making interceſſion
*g Mat.*16.9 and ſhall return to judge men, an
*h Ro.*8. 34. Angel

Angels, at the end of the World *i*:

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal spirit once offered up unto God, hath fully satisfied the Justice of his Father *k*: and purchased; not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the elect in all ages successively from the beginning of the World, in, and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents head; and the Lamb slain from the beginning of the World: being yesterday, and to day the same, and for ever *m*.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*: yet by reason of the unity of the Person,

i *Rom.* 14. 9 *Act.* 1. 11. *Mat.* 13. 40 *Jude* v. 6. 2 *Pet.* 2. 4.

k *Rom.* 5. 19. *Heb.* 10. 14 *Eph.* 5. 2. *Rom.* 3. 25.

l *Dan.* 9. 24 26. *Col.* 1. 19. 20. *Joh.* 17. 2. *Heb.* 9. 12. 13.

m *Gal.* 4. 4. 5. *Gen.* 3. 15. *Rev.* 13. 8.

n *Heb.* 9. 14 1 *Pet.* 3. 18.

o Act. 20. 28. *Joh.* 3. 13. 1 *Joh.* 3. 16.

that which is proper to one Nat is sometimes in Scripture attribu to the Person denominated by other Nature *o*.

p. Joh. 6. 37 *q* 1 *Joh.* 2. 1 *Rom.* 8. 14 *r Joh.* 15. 13 *Eph.* 1. 7, 8 *Joh.* 17 6. *ſ Joh.* 14. 16 *Heb.* 12. 2. 2. *Cor.* 4. 3 *Rom.* 8, 9. 14 & 15, 18, 19 *Joh.* 17, 17 *t Pſ.* 110. 1 1 *Cor.* 15. 25 *Mal.* 4. 2, 3. *Col.* 2. 15.

VIII. To all those for whom Ch hath purchased Redemption, he d certainly, and effectually apply communicate the same *p*, making tercession for them *q*, and reveal unto them, in and by the Word, Mysteries of Salvation *r*, effectu perswading them by his Spirit to lieve, and obey, and govern their hearts by his Word and Sp *ſ*, overcoming all their enemies his Almighty Power and Wisdo in such manner, and wayes; as most consonant to his wonder and unsearchable dispensation *t*.

CHAP. IX.

Of Free Will.

a Mat. 17. 12. *Jam.* 1. 14 *Deut.* 30. 15

GOD hath indued the Will Man with that natural libe that is neither forced, nor by a absolute necessity of Nature det mined to do good or evill *a*.

h Eccl. 7. 29. *Gen.* 1: 26

II. Man, in his state of innocen had freedom, and power, to will, to do, that which was good, and w pleasing to God *h*; but yet, mu

bly, ſo that he might fall from it *c*. *c Gen.*2.16
III. Man by his fall into a ſtate of & 3. 6
ſin, hath wholly loſt all ability of *d Rom.* 5. 5
Will to any ſpiritual good accom- *and* 8. 7.
panying ſalvation *d*; ſo as, a natural *Joh.* 15. 5
man, being altogether averſe from *e Ro.*3.10...
that good *e*, and dead in ſin *f*, is not 11.
able, by his own ſtrength, to con- *f Eph.*21.5.
vert himſelf, or to prepare himſelf *Col.* 3. 13.
thereunto *g* *g Joh.*6.44
IV. When God converts a ſinner, 1. *Cor.*2.14
and tranſlates him into the ſtate of *Tit.*2.3. 4.
grace; he freeth him from his natu- *h Col.*1.13.
ral bondage under ſin *h*; and by his *Joh.* 8. 31.
grace, inables him freely to will and 36.
to do that which is ſpiritually good *i* *i Phil.*2.
yet ſo, as by reaſon of his remain- 13 *Ro.* 6.
ing corruption, he doth not perfectly 18.22
nor only will that which is good, but *k Gal.*5.17
doth alſo will that which is evil *k*. *Rom.*1. 15
V. The will of man is made per- 18, 19, 21
fectly and immutably free to good *l Eph.*4. 12
alone, in the ſtate of Glory only *l*. *Heb.*11. 13
*Jude v.*24.

CHAP. X.

Of Effectual Calling.

ALl thoſe whom God hath pre- *a Ro.* 8. 30
deſtinated unto life, and thoſe & 11. 7
only, be is pleas'd in his appointed & *Eph.*10. 21
accepted time, effectually to call *a*, *b* 2 *Theſ.*1.
by his Word and Spirit *b*, out of that 13. 14

state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*: inlightning their minds spiritually and savingly to understand the things of God *d*: taking away their heart of stone, and giving unto them an heart of flesh *e*: renewing their wills, and by his Almighty power determining them to that which is good *f*: and effectually drawing them to Jesus Christ *g*: yet so as they come most freely, being made willing by his grace *h*.

c Rom. 8. 2. *Eph.* 2. 1, 5. 2 *Tim.* 1. 9. *d* Act. 26. 18. *Eph.* 1. 17. 18. *e* Ezek. 36. 26. *f* Ezek. 11. 19. *Phil.* 2. 13. *Deut.* 30. 6. *g* *Eph.* 1. 19 *h* *Cant.* 1. 4.

II. This effectual Call is of God's free, and special grace alone, not from any thing at all foreseen in man *i*: who is altogether passive therein, untill being quickned and renewed by the holy Spirit *k*: he is thereby inabled to answer this Call, and to embrace the grace offered and conveyed in it *l*.

Job. 6. 37. *i* 2 *Tim.* 1. 9. *Tit.* 3. 4. 5. 8, 9. *k* 1 *Cor.* 2. 14. *Rom.* 8. 7. *Eph.* 2, 5. *l* *Joh.* 6. 37

III. Elect Infants dying in Infancy are regenerated, and saved by Christ through the Spirit *m*: who worketh when, where, and how he pleaseth. So also are all other Elect Persons who are uncapable of being outwardly called by the Word *o*.

m *Luk* 18. 15, 16. *Joh.* 3. 3, 5, 6. *n* *Joh.* 3. 8. *o* 1 *Joh.* 5. 12.

IV. Others, not elected, although they may be called by the Ministry

the Word *p*: and may have some common operations of the Spirit *q*: that they never truely come unto Christ, and therefore cannot be saved *r*: much less can men, not professing the Christian Religion, be saved in any other way whatsoever, though they never so diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profess *s*. And, to assert and maintain, that they may, is very pernicious, and to be detested *t*.

p *Mat.* 22. 14.
q *Mat.* 7. 22. *Heb.* 6. 4, 5.
r *John.* 6. 64. 65, 66. *and* 8. 24.
s *Act.* 1. 12. *Joh.* 14. 6. *Eph.* 2. 12. *Joh.* 4. 22.
t 2 *Joh. v.* 9. 10, 11. *Gal.* 1, 6, 7, 8.

CHAP. XI.

Of Justification.

THose whom GOD effectually calleth he also freely justifieth *a* not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not, for any thing wrought in them, or done by them, but for Christs sake alone: nor, by imputing faith it self, the act of believing nor any other evangelical obedience, to them as their righteousness; but, by imputing the obedience and satisfaction of Christ unto them *b*: they receiving and resting on him and his righteousness by

a *Rom.* 8. 30. *and* 3. 24.
b *Rom.* 4. 5. 6, 7, 8. 2 *Cor.* 5. 19. *Rom.* 3. 22. 24, 26, 26. *Tit.* 3. 5, 7. *Eph.* 1. 7. *Jer.* 23, 6. 1 *Cor.* 1. 30. *Rom.* 5. 17. 18, 19.

faith, which faith they have, not V.
c Act. 10. 44. *Phil.* 3. 5. *Act.* 13. 38. 39. themselves, it is the gift of God the
II. Faith, thus receiving and rand
ing on Christ and his righteousfrom
is the alone instrument of Justificthey
d John 1. 12. *Rom.* 3. 18. on *d*: yet is it not alone in the perGod
justified, but is ever accompanhave
with all other saving graces, and isreal
e Jam. 2. 17 *Gal.* 5. 6. dead faith, but worketh by love ble
III. Christ by his obedience abeg
death, did fully discharge the debt and
all those that are thus justified, a
did make a proper, real, and full unc
tisfaction to his Fathers Justice all
their behalf *f*. Yet in as much as wit
f Rom. 5. 8. *Heb.* 10. 10. *Isa.* 53. 4. 5. 6. 10. 11. was given by the Father for them un
and, his obedience and satisfacti
accepted in their stead *h*: and, bo
g Ro. 8. 32. *h Mat.* 3. 17. freely, not for any thing in the
their justification is only of fr
i Ro. 3. 24. *k Ro.* 3. 26. *l Gal.* 3. 8. *Rom.* 8. 30. *m Gal.* 4. 4. *Rom.* 4. 25. *Tit.* 3. 4, 5, 6, 7. grace *i*: that, both the exact justic
and rich grace of God, might be gl
rified in the justification of sinners
IV. God did from all eternity, d
cree to justifie all the elect *l*: an
Christ did, in the fulness of time
die for their sins, and rise again fo
their justification *m*: nevertheles
they are not justified, until the hol
Spirit doth in due time actually ap
ply Christ unto them *n*.

V. God

V. God doth continue to forgive the sins of those that are justified *o*: and although they can never fall from the state of justification *p*; yet, they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their Faith and Repentance *q*.

o Mat. 6. 12. 1 Joh. 2. 1. 2.
p Luk. 22. 32. 1 Joh. 10. 8.
q Psal. 89. 31. 32. 33.

VI. The justification of Believers under the Old Testament, was, in all these respects, one and the same, with the justification of Believers under the New Testament *r*.

Mat. 26. 75
r Gal. 3. 9. 13. 14.

CHAP. XII.

Of Adoption.

ALl those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the spirit of Adoption *d*: have access to the Throne of grace with holiness *e*: are inabled to cry Abba, Father *f*: are pitied *g*: protected *h*: provided

a Eph. 1. 5. Gal. 4. 4. 5.
b Rom. 8. 17 Jer. 14. 9. Rev. 3. 12.
d Ro. 8. 15.
e Eph. 3. 12
f Gal. 4. 6.
g Psal. 103. 13.
h Prov. 14 26.

i Mat.6.30 for *i*, and chastned by him, as a
1 Pet. 5. 7. Father *k*: yet never cast off *l*: sea
k Heb.12.6 sealed to the day of redemption *m*
l Lam.3.31 and inherit the promises *n*: as heir
m Eph.4.30 of everlasting Salvation *o*.
n Heb.6.12.
o 1 Pet.1.3 4.

CHAP. XIII.
Of Sanctification.

Heb. 1. 14. THey who are effectually called and regenerated, having a new heart, and a new spirit created in them are further sanctified really and personally, through the vertue of Christs death and resurrection *a*: his word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*: and the several lusts thereof are more and more weakned and mortified *d*: and they more and more quickned and strengthned in all saving graces *e*: to the practice of true holiness, without which no man shall see the Lord.

a 1 Cor.6.1 Act.20.32.
b Joh.17. 17. Eph 5.26.
c Rom.6. 6.
d Gal.5.14 Rom.8. 13.
e Col.1. 12.
f 2 Cor.7.1. Heb.12. 12
g 1 Thes. 5. 23.

II. This Sanctification is throughout, in the whole man *g*: yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continual, and irreconciliable war; the flesh lusting against the spirit, and the spirit against the flesh *i*.

h 1 Joh. 1. 10. Rom.7. 18, 23. Phil.3. 12.
i Gal.5.17 1 Pet.2.11,

III. In

III. In which war, although the remaining corruption, for a time, may much prevail *k*: yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so the Saints grow in grace *m*: perfecting holiness in the fear of God *n*.

k Ro. 7. 23.
l Ro. 6. 14.
m 2 Pet. 3. 18.
n 2 Cor. 7. 1

CHAP. XIV.

Of saving Faith.

THE grace of Faith, whereby the Elect are inabled to believe to the saving of their souls *a*: is the work of the Spirit of Christ in their hearts *b*: and is ordinarily wrought by the Ministry of the Word *c*: by which also, and by the administration of the Sacraments, and Prayer, it is increased and strengthned *d*.

a Heb. 10. 39.
b 2 Cor. 4. 13.
c Rom. 10. 14, 17.
d 1 Pet. 2. 2

II. By this Faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*: and, acteth differently upon that which each particular passage thereof containeth, yielding obedience to the Commands *f*: trembling at the threatning *g*, and imbracing the promises of God for this life, and that which is to come *h*. But the princi-

e Joh. 4. 42. 2 Thes. 3. 13
f Rom. 16. 26.
g Isa. 66. 2.
h Heb. 11.

pal acts of saving faith, are Accepting, Receiving, and resting upon Christ alone for Justification, Sanctification, and Eternal life; by vertue of the Covenant of Grace *d*.

i Joh. 1. 11
Act. 16. 32.
Act. 15. 11.
k Heb. 5. 13
l Luke 22. 31.
Eph 6. 16.
m Heb. 6. 11. 12.
Heb. 10. 22.
Col. 2. 2.
n Heb. 12. 2

III. This faith is different in degrees, weak, or strong *k*; may be often and many wayes assailed, and weakned, but gets the Victory *l*: growing up in many to the attainment of a full assurance through Christ *m*: who is both the Author and finisher of our Faith *n*.

CHAP. IV.

Of Repentance unto life.

a Zach. 12. 10.
Act. 11. 18.

REpentance unto life, is an Evangelical grace *a*: the doctrine whereof is to be Preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

b Luke 24. 47. *Mat.* 1. 15.

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous Law of God: and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God *c*, purposing and endeavouring to walk

c Ezek. 18. 30. 31.
Isa. 30. 22.
Psal. 51. 4.
Psal. 119.

with him in all the wayes of his Commandments *d*.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*: which is the act of Gods free grace in Christ *f*: yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*: so there is no sin so great that it can bring damnation on those who truly repent *i*.

V. Men ought not to content themselves with a general repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l* upon which, and the forsaking of them, he shall find mercy *m*: so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended *n*: who are thereupon to be reconciled to him, and in love to receive him *o*.

d Psal. 119 6. 59. 105. *Luk.* 1. 6. 2 *Kings* 23 15.

e Ezek. 36 31. 32.

Ezek. 16. 61. 62. 63.

f Hos. 14. 24 *Rom.* 3. 24.

g Luk. 13. 3 30. 51.

h Rom. 6. 23 *Mat.* 22. 36

i Isa. 1. 16. 18.

k Ps. 19. 13

l Luk. 9. 8. *l Ps.* 51. 4.

m Prov. 28 13. 1 *Joh.* 1. 9.

n Jam. 5. 16 *Luk.* 17. 3. *Josu.* 7. 19. *Psal.* 51. *throughout* *o* 2 *Cor.* 2. 8

CHAP.

CHAP. XVI.
Of good works.

Mic.6.8.
Rom.12.2.
Heb.13.21.
b Mat.15.9
Isa.29.13.
1 Pet.1.18
Rom.10.2.
Joh.16.2.
c Jam.2.18.22.
d Psal.116 12,13.
1 Pet.2.9.
e 1 Joh.2.3.
f 2 Cor.9.2.
Mat.5.16.
g Tit.2.5. 9,10,11. 12.
1 Tim.6.1.
h 1 Pet.2.15
i 1 Pet.2.22
Joh.15.8.
k Eph.2.10
l Rom.6.22
m Joh.15.4
Ezek.16. 26,27.
n Phil.2. 13.
2 Cor.3.5.

GOod Works are onely such as God hath commanded in his holy Word *a*: and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

II. These good works done in obedience to Gods Commandments are the fruits and evidences of a true and lively faith *c*: and by them, Believers manifest their thankfulness *d*, strengthen their assurance *e*: edify their Brethren *f*: adorn the profession of the Gospel *g*: stop the mouths of the adversaries *h*: and glorifie God *i*, whose workmanship they are created in Christ Jesus thereunto *k*: that having their fruit unto holiness, they may have the end, eternal life *l*.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be inabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*: yet are they

hey not hereupon to grow negli-
ent, as if they were not bound to
erform any duty, unless upon a spe-
ial motion of the Spirit; but they *o Phil.2.*
ought to be diligent in stirring up 12.
the grace of God that is in them *o*. *Heb.6.11,*
12.

IV. They who in their obedience
attain to the greatest hight, which *Isa.64.7.*
is possible in this life, are so far from 2 *Tim.1.6.*
being able to supererogate, and to *Act.26.6.*
do more then God requires, as that *Jude v.20.*
they fall short of much which in du- 21.
ty they are bound to do *p*. *p Luk.17.*
10.

V. We cannot by our best works *Neh.13 22.*
merit pardon of sin, or eternal life *Job.9.2,8.*
at the hand of God, by reason of the *Gal.4.17.*
great disproportion that is between
them and the glory to come; and the
infinite distance that is between us
and God, whom, by them, we can nei- *q Rom.3.20*
ther profit, not satisfie for the debt *Eph.2.8,9.*
of our former sins *q*: but when we *Psal.16.2.*
have done all we can, we have done *Job 35.7,8.*
but our duty, and are unprofitable *r Luk.17.*
servants *r*: and because, as they are 10.
good they proceed from his Spirit *s*: *s Gal.5.22*
and as they are wrought by us, they *t Isa.64.6.*
are defiled, and mixed with so much *Gal.5.17.*
weakness and imperfection, that they *Rom.7.15,*
cannot endure the severity of Gods 18.
judgement *t*. *Psal.143.*
2.

VI. Yet

VI. Yet notwithstanding the
sons of Beleevers being acc
through Christ, their good wor
so are accepted in him *u*: no
though they were in this life wh
unblamable and unreproveable
Gods sight w: but that, he loo
upon them in his Son, is pleas
accept and reward that which is
cere, though accompanied with
ny weaknesses and imperfection

VII. Works done by unregene
men, although, for the matter of th
they may be things which God co
mands, and of good use, both
themselves aud others *y*: yet beca
they proceed not from an heart p
rified by faith *z*: nor are done
a right manner, according to t
Word *a*: nor to a right end, the gl
of God *b*: they are therefore sinf
and cannot please God, or make
man meet to receive grace fro
God *c*. And yet their neglect
them is more sinful and displeasi
unto God *d*.

u Eph. 1. 6
1 Pet. 2. 5
Gen. 4. 4
Heb. 11. 4
w Joh. 9. 20
x Heb. 13. 20. 21
2 Cor. 8. 12
Heb. 6. 10
Mat. 15. 21 23.
y 1 Kings 10. 30. 31
Phil. 1. 15. 16. 18.
z Gen. 4. 9
Heb. 11. 4
a 1 Cor. 13
3 Isa. 12
b Mat. 6. 3.
c Hag. 2. 14
Tit. 1. 15
Amos 5. 21 22
Hos. 1. 4.
d Ps. 14. 4
Job. 21. 14, 15. Mat. 25. 41.

CHAP. XVII.

THey whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither

either totally nor finally fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved *a*

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father *b*: upon the efficacy of the merit and intercession of Jesus Christ *c*: the abiding of the Spirit, and of the seed of God within them *d*: and the nature of the Covenant of Grace *e*: from all which ariseth also the certainty & infallibility thereof *f*.

III. Nevertheless, they may through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins *g*: and for a time continue therein *h*: whereby they incur Gods displeasure *i*: and grieve his holy Spirit *k*: come to be deprived of some measure of their graces and comforts *l*: have their hearts hardened *m*: and their consciences wounded *n*: hurt, and scandalize others *o*: and bring temporal judgements upon themselves *p*.

a Phil. 1. 6 2 *Pet.* 1. 10 1 *Joh.* 2. 9 1 *Pet.* 1. 5
b 2. *Tim.* 2 18. 19 *Jer.* 31. 2
c Heb. 10 10. 11 *Heb.* 9. 12. 13. 14. 15
d Joh. 4. 16 *Luk.* 12. 32 *John.* 2. 27
e Jer. 32. 40.
f Joh. 10. 28
1 *Joh* 2. 19
g Mat. 25 70. 71. 74
h Psal. 51 14.
i Isa. 64. 5.
k Eph 4. 30
l Psal. 51. 8
m Isa. 53. 17
n Ps. 37. 34
o Sam. 12
p Ps. 89

CHAP. 31. 32.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of salvation *a*: which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, indeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of Grace *c*: and may rejoyce in the hope of the glory of God which hope shall never make them ashamed *d*.

a Job 8.13 14. *Mic.*3.11. *Deut.* 29. 19.
*b Mat.*7.22 23.
c 1 *Joh.*2.3 1 *Joh.*5.13
d Rom. 5. 2, 5.

II. This certainly is not a bare conjectural and probable perswasion grounded upon a fallible hope *e*: but an infallible assurance of Faith, founded upon the divine truth of the promises of salvation *f*: the inward evidence of those graces unto which these promises are made *g*: the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God *h*: which Spirit is the earnest of inheritance, whereby we are sealed to the day of redemption *i*.

*e Heb.*6.11 19.
*f Heb.*6.17 18.
g 1 *Pet*1.4. 5,10,11.
1 *Joh.*2.3. 2.*Cor.*1.12
h Ro. 8.15.
*i Eph.*3.13.

III. Thi

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*: yea, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*: that thereby his heart may be enlarged in peace and joy in the H. Ghost; in love and thankfulness to God, and strength and chearfulness in the duties of obedience, the proper fruits of this assurance *n*: so far is it from inclining men to looseness *o*.

IV. True believers may have the assurance of their Salvation divers ways shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have

k *Joh.* 5. 13. *Isa.* 30. 10 *Mark.* 9. 24. *Psal.* 77. to *vr.* 12.

l 1 *Cor.* 2. 12.

m 1 *Joh.* 4. 13 *Heb.* 6. 11. *Eph.* 3. 17. 18, 19. 2. *Pet.* 1. 10.

n *Rom.* 5. 1, 2, 2.

o 1 *Joh.* 2. 1 *Rom.* 6, 2. 2 *Cor.* 7. 1. *Ro.* 8. 1, 12. 1 *Joh.* 1. 2, 3 *Psal.* 130. 4 1 *Joh.* 1. 6. 7.

no

*p Cant.*5.2. 3. 6 *Psal.* 51. 8. 12. 13 *Eph.*4.30. *Psal.* 77. 1 *Mat.*26.69 *Isa.*50. 10 *Psal.*31.22 *Psal.*88. *throughout.* *q Job.*3.9. *Luk* 21.52. *Jo* 15.*Ps.*73.15.*Isa.*50.10. *r Mic.*7.7.8.9. *Jer* 32. *Isa.*5.4.7.8.9.10.*Psal.*22.1 *Psal.*88. *throughou*

no light *p*: yet are they never utt destitute of that seed of God, and of faith, that love of Christ and brethren, that sincerity of heart conscience of duty, out of which the operation of the Spirit, this rance may in due time be revive and by the which in the mean t they supported from utter desp

CHAP. XIX.
Of the Law of God.

*a Gen.*1.16 *Gen.* 2. 17 *Ro.*2.14.15 *&* 10. 5. *Gal.* 3. 10. *Eccl.* 7. 9. *Job.*28. 28 *b Jam.* 1. 25 & 2. 8. 13. 11. *Ro.*10.8.9. *Deut.*5.32 & 10. 4. *Exod.* 34.1 *c Mat.* 22. 37.38. 39. 40.

GOD gave to *Adam* a Law, a Covenant of Works, by wh he bound him, and all his posterity personal, entire, exact and perpe obedience: promised life upon t fulfilling, and threatned death up the breach of it, and indued h with power and ability to keep it

II. This Law, after his fall con nued to be a perfect rule of righ ousnes, and as such, was delivered God upon Mount Sinai, in ten Co mandments, and written in two T bles *b*: the four first Commandmen containing our duty towards Go and the other six, our duty to man

III. Besi

III. Beſide this Law commonly call'd Moral, God was pleaſed to give to the people of Iſrael, as a Church under age, Ceremonial Laws, containing ſeveral typical Ordinances, partly of worſhip, prefiguring Chriſt, his graces, actions, ſufferings, and benefits *d*: and partly holding forth divers inſtructions of moral duties *e*. All which Ceremonial Laws are now abrogated, under the New Teſtament *f*.

IV. To them alſo, as a Body Politick, he gave ſundry Judicial Laws, which expired together with the State of that people, not obliging any other now, further then the generall equity thereof may require *g*.

V. The Moral Law doth for ever bind all, as well juſtified perſons as others, to the obedience thereof *h*: And that, not only in regard of the matter contained in it, but alſo in reſpect of the Authority of God the Creator who gave it *i*. Neither doth Chriſt in the Goſpel, any way diſſolve but much ſtrengthen this obligation *k*.

VI. Although true believers be not under the Law, as a Covenant of works, to be thereby juſtified, or condemned

d Heb. 9. Chap. Heb. 10. 1. Col. 2. 17.
e 1 Cor. 5. 7
f Col. 2. 14. 16. 17. Dan. 9. 27. Eph. 1. 15. 16.
g Exod. 21. chap. Exod 21. to 29. 1 Pet. 2. 3. 14. Mat. 5. 17.
h Rom. 13. 8. 9. 10.
i Jam. 2. 10 11.
k Mat. 5. 17. 18, 19. Jam. 2. 8. Rom. 3. 31.

l Rom.6.14. Gal.2.16. and 4.4.5. Act.13.39. Rom.8. 1. m Rom.7. 21,22, 25. Psal.119.4 5, 6. 1 Cor. 17. 19. n Rom.7. 7. o Jam. 1. 23. Rom. 7. 9. pGal.3.24. Rom.8.3,4. q Jam2.11 Psal. 119. 101, 104. r Ezra 9. 13, 14. Psal.89.30 31,32, 33. ſ Lev.26.1. to 14. with 2Cor.6.2, 3. Psal.19.11 t Gal. 1. 16. Luk.17.12.

condemned *l*: yet is it of great use to them, as well as to others, in that as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly *m*: discovering also the sinful pollutions of their nature, and lives *n*: so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin *o*: together with a clearer sight of the need they have of Christ; and the perfection of his obedience *p*. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin *q*: and the threatnings of it serve to shew, what even their sins deserve: and what afflictions in this life, they may expect for them, though freed from the curse thereof threatned in the Law *r*: The promises of it in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *ſ*: although not as due to them by the Law, as the Covenant of Works *t*. So as a man doing good, and refraining from evil, because the Law encourageth him the one, and deterreth from the other,

no evidence of his being under the Law, and not under grace *u*.

VII. Neither are the forementioned Uses of the Law contrary to the Grace of the Gospel, but do sweetly comply with it *w*: the Spirit of Christ subduing, and inabling the will of Man, to do that freely and chearfully, which the will of God revealed in the Law, requireth to be done *x*.

u *Rom.* 6. 2. 1 *Pet.* 3. 8. 9. 10, 12. *Heb.* 12. 28.

w *Gal.* 3. 21.

x *Ezek.* 36. 27. *Heb.* 8. 10.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers, under the Gospel, consists in their freedom from the guilt of sin, the condemning Wrath of God, the curse of the Moral Law *a*: and in their being delivered from this present evil world, bondage to Satan, and dominion of Sin *b*: from the evill of afflictions, the sting of death, the Victory of the Grave, and everlasting damnation *c*: as also, in their free accesse to God *d*: and their yielding obedience unto him, not out of slavish fear, but a Child-like love and willing mind *e*: All which were common also to Believers under the Law *f*: But under

a *Tit.* 2. 11. *Gal.* 3. 13.

b *Gal.* 1. 4. *Rom.* 6. 14.

c *Rom.* 28. 1 *Cor.* 16. 54. 55, 56, 57.

d *Rom.* 5. 1, 2.

e *Rom.* 8. 14 1 *Joh.* 4. 18

der the New Teſtament, the li
of Chriſtians is further inlarge
their freedom from the yoke
Ceremonial Law, to which the
iſh Church was ſubject *g*, a
greater boldneſs of acceſs to
Throne of Grace *h*, and in
communications of the free
of God, than Believers unde
Law, did ordinarily partake o

II. God alone is Lord of the
ſcience *k*: and hath left it free
the doctrines and commandm
of men, which are, in any thing
trary to his Word, or beſide it
matters of Faith or Worſhip
that to believe ſuch Doctrines,
to obey ſuch commands out of
ſcience, is to betray true liber
conſcience *m*, and the requiring o
implicite Faith, and an abſolute
blind obedience, is, to deſtroy li
ty of conſcience, and reaſon alſo

III They, who upon pretence
Chriſtian Liberty, do practice
ſin, or cheriſh any Luſt, do ther
deſtroy the end of Chriſtian Li
ty, which is, that being delivered
of the hands of our Enemies,
might ſerve the Lord without fe
in holineſs and righteouſneſs be

i Joh. 7. 58, 59
2 *Cor.*3. 13 17, 18
k Jam. 4. 12
Rom. 14. 4
*l Act.*4. 19
*Act.*5. 29
*Mat.*13. 8, 9. 10
2 *Cor.*1. 24
*Mat.*15.9
*m Col.*2.20 22, 23
Gal. 1. 10 & 2. 4,5 & 5. 1.
*n Rv.*10.17
*Iſa.*4. 20
*Act.*17. 11
*Joh.*4.21
*Hoſ.*5. 11
*Lev.*5. 11 16, 17
Jer. 8. 9

him all the dayes of our life *o*.

IV. And becauſe the power which God hath ordained, and the liberty which Chriſt hath purchaſed, are not intended by God, to deſtroy, but mutually to uphold and preſerve one another: They, who upon pretence of Chriſtian liberty ſhall oppoſe any *p* lawful Power, or the lawful exerciſe of it, whether it be Civil or Eccleſiaſtical, reſiſt the ordinance of God *p*. And, for their publiſhing of ſuch practices, as are contrary to the light of nature, or to the known principles of Chriſtianity, whether concerning *q* Faith, Worſhip, or Converſation: or, to the power of Godlineſs: or ſuch erroneous Opinions or Practices, as either in their own nature, or in the manner of publiſhing or maintaining them, are deſtructive to the external peace and order which Chriſt hath eſtabliſhed in the Church, they may lawfully be called to account, and proceeded againſt by the Cenſures of the Church *q*, and by the power of the Civil Magiſtrate *r*.

o Gal. 1. 13
1 Pet. 2. 16
2 Pet. 2. 19
Joh. 8. 34
Luk. 1. 74.

p Mat. 12. 29 1 Pet. 2. 13 14. 16 Rom. 13. 1, to 8.

Heb. 13. 17

q Ro. 1. 30 1 Cor. 5. 1, 5, 11, 13 2 Jo. 10. 11 2 Theſ. 3. 14 Tit. 1. 10, 11, 12. & 3. 12. Mat. 18 15, 16, 17 Rev. 3. 2

r Deut. 23. 12. Ro. 13. 3, 4. Joh. 10, 11. Ezra 7. 23, to 28. Rev. 17. 12. 16, 17 Neh. 13. to 30. 2 Kin. 23, to 21. 2 Chr. 34. 35. & 15 2, 13. Dan. 3. 21. Iſa. 49. 23. Zech. 13. 2. 3.

CHAP.

CHAP. XXI.

Of Religious Worship, and Sabbath-day.

THE light of Nature shews that there is a God, who hath Lordship and Soveraignty over all, is good, and doth good unto all, and is therefore to be feared, loved, prayed to, called upon, trusted in and served with all the heart, and with all the soul, and with all the might *a*. But the acceptable way of worshipping the true God, is instituted by himself, and so limited to his own revealed Will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to GOD, the Father, Son and Holy Ghost; and to him alone, and not to Angels, Saints, or any other Creature *d*, and since the Fall, not without a Mediator; nor in the mediation of any other, but of Christ alone *e*.

III. Prayer, with Thanks-giving, being one special part of Religious Wor-

a Rom. 1. 20 Psal. 119. 68. Jer. 10. 7. Psal. 18. 3. Mark 12. 33.

b Deut. 12. 32. Mat. 15. 9. Act. 17. 25. Mat. 4. 9. *c* Mat. 4. 10 *d* Col. 2. 18. Rev. 19. 10 *e* Joh. 4. 6. 1 Tim. 2. 5. Eph. 2. 8.

Worship *f*: is by God required of all men *g*: and that it may be accepted, it is to be made in the Name of the Son *h*: by the help of his Spirit *i*: according to his Will *k*: with understanding, reverence, humility, fervency, faith, love, and perseverance *l*: and, if vocal, in a known tongue *m*.

IV. Prayer is to be made for all things lawfull *n*: and for all sorts of men living, or that shall live hereafter *o*: but not for the dead *p*: nor for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with Godly fear *r*: the sound Preaching *s*: and concionable hearing of the Word; in obedience unto God, with understanding, faith, and reverence *t*: singing of Psalms with grace in the heart *u*: as also the due administration, and worthy receiving of the Sacraments instituted by Christ; are all parts of the ordinary religious Worship of God *w*: Besides religious Oaths *x*: Vows *y*: Solemn Fasting *z*: and Thanksgivings upon several occasions *a*: which are

f *Phil.*4.6. *g* *Psal.*65. 2. *h* *Joh.*13. 14. *i* *Rom.*8.16 *k* 1 *Joh.* 5. 14. *l* *Psal.*47.7 *m* 1 *Cor.*14. *n* 1 *Joh.* 5. 14 *Joh.*17. 20. *p* 2 *Sam.*12 21,23. *Rev.*13.12. *q* *Joh.*5.16 *r* *Act.* 15. 21. *s* 2 *Tit.*4. 2. *t* *Mat.* 13. 19. *u* *Col.*3.16. *Jam.*5.13. *Eph.*5.19. *w* *Mat.*28. 19. *x* *Deu.*6.13 *Mat.*9. 18. *Isa.*19.21. *Eccles.*5.4.5. *z* *Joel.*2.12. *Esther* 4. 16. 1 *Cor.*7.5. *a* *Psal.*107. throughout *Esther* 9. 22.

in their several times and sea
to be used in an holy and relig
*b Heb.*12. 28. manner *b*.

VI. Neither Prayer nor any o
part of Religious Worship, is
under the Gospel, either tyed
or made more acceptable by
place in which it is performed
towards which it is directed *c*:
c Joh. 4. 21. GOD is to be Worshipped
d Mal. 1. 11. where *d*, in Spirit and Truth
in private Families *f*: daily *g*:
in secret, each one by himself
*1 Tim.*2.8. more solemnly in the publick
*e Joh.*4.23. semblies, which are not careles
*f Jer.*10.25 wilfully to be neglected, or forsa
*Joh.*1.5. when God, by his Word or Pr
*g Mat.*6.11 dence calleth thereunto *i*.

*h Mat.*6.6. VII. As it is of the Law of
ture, that in general, a due pro
*i Isa.*16.6 *Heb.*10.25. tion of time be set apart, for
Worship of God: so in his W
*Prov.*8.34. *Act.*13.42 by a positive, moral, and perpe
Commandment, binding all
in all Ages, he hath particularly
poianted one day in seven for a
*k Exod.*20 8.10.11. bath to be kept holy unto him
which from the beginning of
*Isa.*56.1.4. World to the resurrection of Ch
was the last day of the week;
from the resurrection of Christ,
chan

hanged into the firſt day of the
Week *l*: which in Scripture is cal- *l Gen.*2.2,3
d the Lords Day *m*: and is to be *m Rev.* 1.
ontinued to the end of the World, 10.
the Chriſtian Sabbath *n*. *n Exod.*20.
VIII. This Sabbath is then kept 8. 10.
oly unto the Lord, when men, af- *Mat.*5.17.
r a due preparing of their hearts,
d ordering of their common af-
irs beforehand, do not only ob-
rve an holy reſt all the Day, from
eir own works, words and thoughts
out their wordly imployments,
d recreations *o*: but alſo are taken *o Exod.*20.
p the whole time in the publick 8 *Exod.*3.
d private Exerciſes of his Wor- 15.16, 17.
ip, and in the duties of neceſſity *Iſa.*58.13.
d merey *p*. *Nehem.*13.
15. *to* 22.
*p Iſa.*58.13

CHAP. XXII.

Of Lawful Oaths and Vows.

A Lawful Oath is a part of Re- *a Deut.*10.
ligious Worſhip, *a*: wherein, up- 20.
n juſt occaſion, the perſon ſwear-
ng, ſolemnly calleth God to witneſs
hat he aſſerteth or promiſeth; and
o judge him according to the truth
r falſhood of what he ſweareth *b*. *b Ex.*20.7.
II. The Name of God only, is 2 *Cor.*1.23.
hat by which men ought to ſwear, & 2 *Chron.*6.
herein it is to be uſed with all holy 22. 23.

c Deut. 6. 13. fear and reverence *c*. Therefore ſwear vainly, or raſhly, by that rious and dreadful Name; or ſwear at all, by any other thing ſinful and to be abhorred *d*. Ye

d Exod. 30. 7. *Jer.* 5. 7. *Mat.* 5. 34. in matters of weight and mom an Oath is warranted by the W of God, under the New Teſtam as well as under the Old *e*; ſo a

e Heb. 6. 16. ful Oath, being impoſed by la Authority, in ſuch matters ought

f 1 *King.* 8. 31. be taken *f*.

III. Whoſoever taketh an O ought duly to conſider the wei neſs of ſo ſolemn an act, and th in to avouch nothing, but wha

g Exod. 20. 7. *Jer.* 4. 2. is fully perſwaded is the Truth Neither may any man bind h ſelf by Oath to any thing but is good and juſt, and what he lieveth ſo to be, and what he is

h Gen. 24. 2. *to* 9. and reſolved to perform *h*. Yet a ſin, to refuſe an Oath touching thing that is good and juſt,

i Num. 5. 19. impoſed by lawful Authority *i*.

IV. An Oath is to be taken in plain and common ſenſe of words, without equivocation, mental reſervation *k*: It ca

k Jer. 4. 2. *Pſal.* 24. 14. oblige to ſin; but, in any thing ſinful, being taken, it binds to

formance, Although to a mans own hurt *l*. Nor is it to be violated, although made to Hereticks or Infidels *m*.

V. A Vow is of the like Nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness *n*.

VI. It is not to be made to any Creature but to God alone *o*, and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of Duty, in way of thankfulness for mercy received, or for the obtaining of what we want: whereby we more strictly bind our selves to necessary duties: or, to other things, so far, and so long, as they may fitly conduce thereunto *p*.

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respect, Popish Monastical Vows, of perpetual single life, professed Poverty, and Regular Obedience, are so far from being de-

l 1 *Sam.*25 32,33,34.
*m Ezek.*17. 16,18,19.
*n Isa.*19.21
*o Psal.*76. 11
*p Deut.*23. 22, 23.
*q Act.*33. 12.14.

grees of higher Perfection, that
are superstitious and sinful
r Mat. 19. 11. 12. in which, no Christian may
2 Pet. 4. 2. himself *r*.

CHAP. XXIII.
Of the Civil Magistrate.

GOD, the Supream Lord
King of all the world, hath
dained Civil Magistrates to be
him, over the people for his
Glory, and the publick good:
to this end, hath armed them
the power of the Sword, for the
fence and encouragement of
that are good, and for the
a Rom. 13. 1,2,3,4. ment of evil doers *a*.

II. It is Lawful for Christians
accept and execute the Office
b Prov. 8. 15. Magistrate, when called thereunto
in the managing whereof, as
ought especially to maintain
Justice, and Peace, according to
c Psal. 2. 10 *1 Pet.* 2. 13 wholsome Laws of each Comm
wealth *e*: so for that end, they
lawfully now under the New Tes
d Luk. 3. 14. *Mat.* 8. 9. *Rev.* 17. 16 ment, wage War, upon just and
cessary occasion *d*.

III. The Civil Magistrate
not assume to himself the Admi
stration of the Word and Sacrament

the power of the Keys of the kingdom of Heaven *e*: yet he hath authority, and it is his duty, to take order that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented, or reformed: and all the ordinances of God duly setled, administred and observed *f*: For the better effecting whereof, he hath power to call Synods, to be present in them, and to provide that whatsoever is transacted in them, be according to the mind of God *g*.

IV. It is the duty of People to pray for Magistrates *h*: to honour their persons *i*: to pay them tribute & other dues *k*: to obey their lawful Commands, and to be subject to their Authority for conscience sake *l*: Infidelity, or indifference in Religion doth not make void the Magistrates just and legal authority, nor free the people from their due obedience to him *m*: From which Ecclesiastical persons are not exempted *n*: much less hath the Pope any power or jurisdiction over them, in their

e 2 *Chron.* 26. 18. *Mat.* 16. 9. *Rom.* 10. 15 *Heb.* 5. 4.

f *Isa.* 49. 23 *Lev.* 24. 16. 2 *King.* 18. 4. 1 *Chron.* 13. 1. *to* 9. *g* 2 *Chron.* 19. 8, 9, 10.

h 1 *Tim.* 2. 1, 2.

i 1 *Pet.* 2, 17.

k *Rom.* 15. 6, 7.

l *Rom.* 13. 5.

m 1 *Pet.* 2. 13. 16.

n *Rom.* 13. 1 *Act.* 25. 9. *Jude* v. 8. *to* 11.

Dominions, or over any of t
people; and least of all to de
them of their Dominions, or h
if he shall judge them to be H
ticks or upon any other pret
o 2. Thes. 2. 4. whatsoever *o*.

CHAP. XXIV.

Of Marriage and Divorce.

MArriage is to be between
Man and one Woman:
ther is it lawfull for any Man
have more then one Wife, nor
any Woman to have more then
a Gen. 2. 34 Mat. 19. 5. Husband, at the same time *a*.

II. Marriage was ordained for
b Gen. 2. 18 mutual help of Husband and Wi
for the increase of Mankind, wit
c Mal. 2. 15 legitimate issue, and of the Chu
d 1 Cor. 7. 2 with an holy seed *c*: and for p
venting of uncleanness *d*.

III. It is lawful for all sorts
e Heb. 13. 4. 1 Cor. 7. 36. people to marry, who are able w
judgement to give their consent
Yet, is it the duty of Christians
marry only in the Lord *f*. A
f 1 Cor. 7. 39. therefore such as profess the tr
reformed Religion, should not ma
ry with Infidels, Papists, or oth
Idolaters. Neither should such
are godly be unequally yoaked, b
marryi

marrying with such as are notoriously wicked in their life, or maintain damnable heresies *g*. *g Gen.* 34. 14.

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the World *h*. Nor can such incestuous Marriages ever be made lawful by any Law of Man, or consent of Parties, so as those Persons may live together as Man and Wife *i*. The Man may not marry any of his Wives kindred nearer in blood, then he may of his own; nor, the Woman of her Husbands kindred, nearer in blood then of her own *k*. *Deut.* 7. 34. *Neh.* 13. 25 *h Lev.* 18. chap. 1 *Cor.* 5. 1. *i Mat.* 6. 18 *Levit.* 18. 24. *to* 28. *k Levit.* 25

V. Adultery or fornication committed after a Contract, being detected before Marriage, giveth just occasion to the Innocent Party to dissolve that Contract *l*. In the case of Adultery after Marriage, it is lawful for the Innocent Party to sue out a divorce *m*: and after the divorce, to marry another, as if the offending party were dead *n*. 19. 21. *l Mat.* 1. 8. 19. 20. *m Mat.* 5. 31. 32. *n Mat.* 19. 9.

VI. Although the corruptions of man be such as is apt to study Arguments, unduely to put asunder those whom God hath joyned together in marriage: yet nothing but *Rom.* 7. 2. 3.

Adultery, or such willful desert as can no way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein, a publick and orderly course of proceeding is to be observed: And, the persons concerned in it, not left to their own wills and discretion in their own cases *p*.

o Mat. 19. 8. *1 Cor.* 7. 15.

p Deut. 14. 1, 2, 3, 4.

CHAP. XXV.

Of the Church.

THE Catholick or Universal Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the fullness of Him that filleth all in all *a*.

a Eph. 1. 10

II. The visible Church; which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before under the law) consists of all those, throughout the World, that profess the true Religion *b*: together with their Children *c*: and is the Kingdom of the Lord Jesus Christ *d*: the House and Family of God *e*, out of which there is no ordi-

b 1 Cor. 1. 2 *Rev.* 7. 9. *1 Cor.* 7. 14. *c Ezek.* 16. 20, 21. *Rom.* 11. 16 *d Mat.* 13. 47. *e Eph.* 2. 19. *Eph* 3. 15.

dinary possibility of Salvation *f*.

III. Unto this Catholick visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life to the end of the World: and doth by his own Presence and Spirit, according to his promise, make them effectual thereunto *g*.

IV. This Catholick Church hath been sometimes more, sometimes lesse visible *h*. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinances administered, and publick Worship performed more or less purely in them *i*.

V. The purest Churches under Heaven are subject both to mixture and errour *k*: and some have so degenerated, as to become no Churches of Christ, but Synogogues of Satan *l*. Nevertheless, there shall be alwayes a Church on Earth, to worship God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*. Nor can the Pope of *Rome*, in

f *Act*.2.47.

g 1 *Cor*.12. 28. *Eph*.4. 11,12,13.

h *Rom*.15. 3,4. *Rev*. 12.6,24.

i *Rev*.2.3.

k 1 *Cor*.13. 12. *Mat*.13.24 *to* 47.

l *Rev*.18.2.

Rom.11.18

m *Mic*.6. 18.

Mat.28.19

n *Col*.1.18.

in any sense be head thereof: but is that Anti-Christ, that Man of Sin and Son of Perdition that exalteth himself in the Church, against Christ and all that is called God *o*.

o Mat. 2. 3. 8, 9, 10. *Rev.* 13. 5.

CHAP. XXVI.

Of the Communion of Saints.

ALl Saints that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*. And, being united to one another in love, they have Communion in each others gifts and graces *b*: and are obliged to the performance of such duties publick and private, as do conduce to their mutual good, both in the inward & outward man *c*.

a 1 *Joh.* 1. 3 *Joh.* 1. 16. *Phil.* 3. 10. *b Eph.* 4. 15 *Col.* 2. 19. *c* 1 *Thes.* 5. 11. 14. 1 *Joh.* 3. 16.

II. Saints by profession are bound to maintain an holy fellowship and Communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification *d*: as also, in relieving each other in outward things, according to their several abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, who in every

d Heb. 10. 24. 25. *Isa.* 2. 3.

ery place call upon the Name of
e Lord Jesus *e*.

III. This Communion which the
ints have with Christ, doth not
ake them, in any wise, partakers
the substance of his God-head, or
be equal with Christ in any re-
ect: either of which to affirm, is
pious and blasphemous *f*. Nor
th their Communion one with
other as Saints, take away, or in-
nge the title or propriety which
ch man hath in his goods and
ossessions *g*.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signs, and
Seals of the Covenants of Grace *a*:
mediatly instituted by God *b*: to
present Christ, and his Benefits,
d to confirm our interest in him *c*:
also, to put a visible difference
tween those that belong unto the
hurch, and the rest of the world *d*:
d solemnly to engage them to the
rvice of God in Christ according
his Word *e*.

II. There is in every Sacrament
Spiritual relation, or Sacramental
nion, between the Sign and the
Thing

e Act. 2.44
1 *Joh.* 3.17

f Col. 1.18. 19. 1 *Cor.* 8.6. *Isa.* 41.8. *Heb.* 1.8.9.

g Exod. 10. 15. *Eph.* 4.28.

a Rom. 4. 12.

b Mat. 28. 19.

c 1 *Cor.* 10. 16. *Gal.* 3. 7.

d Rom. 15. 8. *Ex.* 12.18.

e Rom. 6.3. 4 *Cor.* 10. 16.21.

Thing ſignified; whence it
to paſſe, that the names, and
of the one, are attributed
other *f*.

f Gen. 17. 10.

III. The grace which is exh
*Mat.*26.27 in, or by the Sacraments
uſed, is not conferred by any
in them; neither doth the
of a Sacrament depend upon
ety, or intention of him that
g Rom. 2. 28. adminiſter it *g*: but upon the
*h Mat.*3.11 *1 Cor.*12. 13. of the Spirit *h*: and the word
ſtitution, which contains, to
with a precept authorizing
thereof, a promiſe of bene
*i Mat.*16. 27.28. worthy Receivers *i*.

IV. There be only two
ments ordained by Chriſt our
in the Goſpel, that is to ſay, Ba
and the Supper of the Lord: ne
of which may be diſpenſed by
but by a Miniſter of the Word
*k Mat.*28. 19. ſully ordained *k*.

V. The Sacraments of the
*Heb.*5.4. Teſtament, in regard of the
tual things thereby ſignified,
exhibited, were, for ſubſtanc
ſame with thoſe of the New *l*.

*l 1 Cor.*10. 1,2,3,4.

CHAP. XXVIII.
Of Baptiſm.

) Aptiſm is a Sacrament of the) New Teſtament, ordained by s Chriſt *a*, not only for the ſo- n admiſſion of the party bapti- into the viſible Church *b*: but , to be unto him a ſign and ſeal he Covenant of Grace *c*: of his rafting into Chriſt *d*: of Regene- on *e*: of Remiſſion of ſins *f*: and his giving up unto God through us Chriſt, to walk in newneſs of *g*: which Sacrament is, by Chriſts n appointment, to be continued his Church, untill the end of the orld *h*.

II. The outward Elements to be d in this Sacrament, is Water, herewith the party is to be Bapti- d, in the Name of the Father, and the Son, and of the Holy Ghoſt, a Miniſter of the Goſpel, lawfully lled thereunto *i*.

III. Dipping of the perſon into e Water, is not neceſſary: but, aptiſm is rightly adminiſtred, by owring, or ſprinkling Water upon e perſon *k*.

IV. Not only thoſe that do actually

a *Mat.*28. 19.
b 1 *Cor.*12. 1, 13.
c *Rom.*4. 11.
d *Gal.*3. 27.
e *Tit.*3.5.
f *Mat.*1.4.
g *Rom.*6. 2.
h *Mat.* 28. 19,20.
i *Mat.*3. 12. *Joh.*1.33.
k *Heb.*9.10 *to* 22.

ally profess Faith in, and obed
*l Mat.*16. 15. 16. unto Christ *l*: but also the i
of one, or both believing Parent
*m Gen.*7.9. *Col.*2.11. 12. *Act.*2. 38. 39. to be baptized *m*.

V. Although it be a great
contemn or neglect this Ordi
x: yet Grace and Salvation are
*Mat.*28.19 *n Luk.*7.30 *Exod.*4.24 *o Rom.*4.11 *p Act.*8.13. inseparably annexed unto it, a
no person can be regenerated
ved without it *o*: or that all tha
baptized, are undoubtedly reg
rated *p*.

VI. The efficacy of Bapti
not tyed to that moment of t
*q Joh.*3.5. 8. wherein it is administred *q*:
notwithstanding by the right u
this Ordinance, the grace prom
is not only offered, but really e
bited and confer'd by the H. G
to such (whether of age, or infa
as that grace belongeth unto, acc
*r Gal.*1. 27. ing to the Counsel of Gods
Will, in his appointed time *r*.

VII. The Sacrament of Bap
*s Tit.*3.5. is but once to be administred to
person *s*.

CHAP. XXIX.

Of the LORDS Supper.

OUr Lords Jesus, in the n
wherein he was betrayed, i

cd the Sacrament of his Body
Blood, called the Lords Supper,
be observed in his Church, unto
end of the World, for the per-
ual Remembrance of the sacri-
of Himself in his Death: the
ing all benefits thereof unto true
ievers, their spiritual nourish-
nt and growth in him, their fur-
r engagement in, and to all du-
which they owe unto him; and
be a Bond and Pledge of their
mmunion with him, and with
h other, as Members of his Mysti-
Body *a*.

a 1 *Cor.* 11. 23,24.

II. In this Sacrament Christ is
offered up to his Father: nor,
real Sacrifice made at all, for re-
ssion of sin of the quick or dead *b*:
only a commemoration of that
e, offering up of himself, by him-
, upon the Crosse, once for all,
d a spiritual Oblation of all pos-
le praise unto God for the same *c*.
that, the Popish sacrifice of the
ss (as they call it) is most abo-
inably injurious to Christs one,
ly Sacrifice, the alone Propitiati-
for all the sins of the Elect *d*.

b *Heb.* 9.22 28.

c 1 *Cor.* 11. 24. 26.

Mat. 26.26

d *Heb.* 7.23 *Heb.* 10. 12

III. The Lord Jesus hath in this
dinance, appointed his Ministers
to

to declare his word of institutio
the People, to pray and ble
Elements of Bread and Wine,
thereby to set them apart fr
common, to a holy use: and
Take, and break the Bread, to
the Cup, and (they communic
also themselves) to give both
Communicants *e*: but to none
are not then present in the C
gation *f*.

e Mat. 26. 26. 28. Luk. 22. 19 Act. 10. 7. 1 Cor. 10. 6.

IV. Private Masses, or rec
this Sacrament by a Priest, o
other alone *g*, as likewise the
al of the Cup to the People *h*:
shipping the Elements, the
them up, or carrying them abo
adoration, and the reserving
for any pretended religious use
all contrary to the nature of t
crament, and to the institutio
Christ *i*.

g 1 Cor. 10. 6. *h* Mat. 14. 23. *i* Mat. 15. 9

V. The outward Elements i
Sacrament, duly set apart to th
ordained by Christ, have such
on to him crucified, as that truly
Sacramentally only, they are
times called by the name o
things they represent, to wit, th
dy and Blood of Christ *k*: alb
substance and nature, they st

k Mat. 26. 27, 27, 28.

n, truly and only Bread and
e, as they were before *l*. *l* 1 Cor. 11.
II. That Doctrine which main- 26,28.
s a change of the substance of *Mat.*26.29
d and Wine, into the substance
hrists Body and Rlood (com-
ly called Transubstantiation)
Consecration of a Priest, or by
other way, is repugnant, not to
ture alone, but even to com-
sense and reason; overthrow-
the nature of the Sacrament, and
been, and is, the cause of mani-
Superstitions; yea, of gross I- *m Act.* 3.
tries *m*. 21.
III. Worthy Receivers outwardly *Cor.* 11.26.
aking of the visible Elements, *n* 1 Cor. 2.
his Sacrament *n*: do then also, in- 28.
dly by faith, really and indeed, yet
carnally and corporally, but spiri-
ly, receive, and feed upon Christ
cified, & all benefits of his death:
e Body and Blood of Christ being
n, not corporally or carnally, in,
n, or under the bread and wine:
, as really, but spiritually, present
he faith of Believers in that Ordi-
nce, as the Elements themselves
to their outward senses *o*. *o* 1 Cor. 10.
VIII. Although ignorant, and 16.
cked men receive the outward Ele-
ments,

ments in this Sacrament: yet
receive not the thing signified
by; but by their unworthy
thereunto, are guilty of the Bo
blood of the Lord to their own
nation. Wherefore, all ignora
ungodly persons, as they are u
enjoy Communion with him,
they unworthy of the Lords
and cannot without great sin
Christ while they remain such
p 1 *Cor.* 11. 27.28.29. take of these holy Mysteries
be admitted thereunto *q*.
q. 1. *Cor.* 5.6

CHAP. XXX.
Of Church Censures.

THe Lord Jesus, as King
Head of his Church, hath
in appointed a Government,
a Isa. 9.6.7. *Act.* 20.17. *Mat.* 28.18 hand of Church Officers,
from the Civil Magistrate *a*.

II. To these Officers, the
of the Kingdom of Heaven are
mitted: by vertue whereof,
have power, respectively, to
and remit sins: to shut that
dom against the impenitent,
by the Word and Censures;
open it unto penitent sinners,
Ministry of the Gospel, and

tion from Censures, as occasion
l require *b*.

II. Church Censures are neces-
, for the reclaiming and gaining
ffending Brethren, for deterring
thers from the like offences, for
ging out of that Leaven which
ht infect the whole Lump, for
dicating the Honour of Christ,
the holy profession of the Gos-
and for preventing the wrath of
d, which might justly fall upon
Church, if they should suffer his
venant, and the Seals thereof to
profaned by notorious and obsti-
e offenders *c*.

IV. For the better attaining of
se ends, the Officers of the Church
to proceed by Admonition, sus-
nsion from the Sacrament of the
rds Supper for a season; and by
communication from the Church
cording to the nature of the crime
d demerit of the person *d*.

b *Mat.*16. 19. *Mat.* 18. 17. *Joh.*22.21

c 1 *Cor.*5. chap. *Mat.*7.6. *Jude* v.23.

d 1 *Thes.*5. 12,2. *Mat.*18.17

CHAP. XXXI.

Of Synods and Councils.

For the better Government, and further edification of the Church ere ought to be such Assemblies, as

as are commonly called Syn
*a Act.*15.2 Councils *a*.

II. As Magistrates may l
call a Synod of Ministers, and
fit persons, to consult and
with, about matters of Relig
*b Isa.*49.23 So, if Magistrates be open E
1 *Tim.*2.12 to the Church, the Ministers of
2 *Chron.*9. of themselves, by vertue of
8,9,10,11. Office; or they, with other fi
*Mat.*2.4,5. sons, upon delegation from
Churches, may meet toget
such Assemblies *c*.

*c Act.*15.2. III. It belongeth to Synod
22,23,25. Councils, Ministerially to deter
Controversies of Faith, and c
Conscience, to set down rule
Directions for the better ord
of the publick Worship of God
Government of his Church: r
ceive complaints in cases of
administration: and authorita
to Determine the same: which
crees and Determinations: if c
nant to the Word of God, are
received with reverence, and sub
d Acts 15. sion: not only, for their agree
15,19,24, with the Word, but also for the
27, 28. er, whereby they are made, as
*Act.*16.4. an Ordinance of God appo
*Mat.*18.17 thereunto in his Word *d*.
to 20.

IV.

V. All Synods or Councils, e the Apoſtles times, whether eral, or particular, may erre, many have erred. Therefore, are not to be made the rule of h, or Practice; but to be uſed help in both *e*.

Synods and Councils are to dle, or conclude nothing, but which is Eccleſiaſtical: are not intermedle with Civil affairs ich concern the Common wealth, eſs by way of humble petition in s extraordinary: or, by way of vice, for ſatisfaction of conſci- e, if they be thereunto required the Civil Magiſtrate *f*.

e *Eph.*2.20 *Act.*7.11. 1 *Cor.*2.5.

f *Luk.* 12. 13. 14.

CHAP. XXXII.

Of the ſtate of men after death, and of the Reſurrection of the dead.

THe bodies of men, after death, return to duſt, and ſee corrup- on *a*: but, their Souls (which either die nor ſleep) having an im- ortal ſubſiſtence, immediately re- rn to God who gave them *b*: the uls of the Righteous, being then ade perfect in holineſs, are re- eived into the higheſt Heavens where

a *Gen.*3.19 *Act.*13.36.

b *Luk.*23. 43. *Eccl.*12.7. 2 *Cor.*5.1. *Phil.* 1.13.

where they behold the face o
in light and glory, waiting
c Act. 3.21. full Redemption of their Bo
And the ſouls of the wicked a
into Hell, where they remain
ments and utter darkneſs, re
d Luk. 16. 23,24. to the Judgement of the grea
Beſides theſe two places, for ſo
1 *Pet.* 3.19 parated from their bodies, the
ture acknowledgeth none.

II. At the laſt Day, ſuch
found alive, ſhall not die,
e 1 *Theſ.* 4. 17. changed *e*: and, all the dead ſh
raiſed up, with the ſelf ſame b
and none other, although with
rent qualities, which ſhall be u
f 1 *Cor.* 13. 42.43,44. again to their ſouls for ever *f*.

III. The Bodies of the u
ſhall by the power of Chriſt be
to diſhonour: the Bodies of th
by Spirit, unto honour: an
made conformable to his own
g Act. 24. 15. rious Body *g*.
Joh. 5.28.

CHAP. XXXIII.

Of the laſt Judgement.

GOD hath appointed a
wherein he will judg
World in righteouſneſs, by
a Act. 17. 21. Chriſt *a*: to whom all power,
Judge

gement is given of the Father *b.* which day, not only the Apostate gels shall be judged *c*: but like- e all persons that have lived upon th, shall appear before the Tri- al of Christ, to give an accompt heir thoughts, words and deeds; to receive accordingly to what y have done in the Body, whe- r good or evill *d*.

II. The end of Gods appointing Day, is for the manifestation he glory of his mercy, in the al salvation of the elect: and, his Justice, in the damnation of reprobate, who are wicked, and bedient: For, then shall the hteous go into everlasting Life, receive that fulness of joy and eshing, which shall come from presence of the Lord: but the ked, who know not God, and y not the Gospel of Jesus Christ, l be cast into eternall Torments, be punished with everlasting truction from the presence of Lord, and from the glory of his wer *e*.

III. As Christ would have us be certainly perswaded that there l be a Day of Judgement, both

b *Joh.* 5. 22

1 *Cor.* 5. 3.

d 2 *Cor.* 5. 10.

e *Mat.* 25. 31. *Rom.* 9 22. 23.

to deter all men from ſin, a
the greater conſolation of the
*Pet.*3. in their adverſity *f*: ſo, w
ſ11. have that Day unknown to
that they may ſhake off all
ſecurity, and be always wa
becauſe they know not at wh
the Lord will come: aud, n
ever prepared to ſay, Come,
g Mat. 24. Jeſus, come quickly, *Amen g.*
36. *Rev.*22
20.

FINIS.

TH

to deter all men from sin, and for the greater consolation of the godly in their adversity *f*: so, will he have that Day unknown to Men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come: aud, may be ever prepared to say, Come, Lord Jesus, come quickly, *Amen g*.

Pet. 3. §11.

g Mat. 24. 36. *Rev.* 22 20.

FINIS.

THE

THE LARGER CATECHISM,

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster.*

And now approved by the General Assembly of the Church of SCOTLAND.

To be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdomes.

EDINBURGH,

Printed by *George Swintoun* and *Thomas Brown*, and are to be sold by *James Glen*, and *David Trench*. Anno Dom. 1671.

The LARGER CATECHISM,

First agreed upon by the Assembly of Divines at *Westminster*.

And now appointed by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion, between the Kirks of *Christs* in the three Kingdomes.

Question 1.

WHat is the chief and highest end of man?

A. Mans chief and highest end is, to glorifie God *a*: and fully to enjoy him for ever *b*.

a Rom. 11. 36.

b Psa. 73. 24 to the end. *Joh.* 17. 21

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God *c*: but his

c Rom. 1. 19

Word and Spirit only do sufficien
and effectually reveal him unto m
d 1 *Cor.*2.9. for their Salvation *d*.

Q. 3. *What is the Word of God?*

A. The holy Scriptures of the
and New Testament are the W
e 2 *Tim.*3. 16. 2 *Pet.* 1.19.21. of God *e*, the only Rule of Fa
and Obedience *f*.

Q. 4. *How doth it appear that*
*Eph.*2.20. *Scriptures are the Word of God?*

f A. The Scriptures manifest the
selves to be the Word of God,
*f Hos.*8.12. their majesty *g*: and purity *h*: by
*h Psal.*11.6 consent of all the parts *i*: & the sc
*i Act.*10. 43. of the whole, which is to give all
ry to God *k*: by their light and pow
*k Rom.*3. 19. to convince and convert sinners,
comfort and build up believers un
l Act. 18. 28. salvation *l*: But the Spirit of G
bearing witness by and with the Scr
ptures in the heart of man, is abo
able fully to persuade it, that th
*m Joh.*16. 13. 1 *Joh.* 2.20.21. are the very Word of God *m*.

Q. 5. *What do the Scriptures pri-*
cipally teach?

A. The Sciptures principally
teach, what man is to believe con-
cerning God, and what duty God
*n Tim.*1.13 requires of man *n*.

Q. 6. *What do the Scriptures mak*
known of God?

A. The

A. The Scriptures make known what God his *o*, the perſons in the Godhead *p* his Decrees *q*: and the execution of his Decrees *r*.

Q. 7. *What is God?*

A. God is a Spirit *ſ*: in and of himſelf infinite in being *t*: glory *u*: bleſſedneſs *w*: and perfection *x*: all-ſufficient *y*: eternal *z*: unchangeable *a*: incomprehenſible *b*: every where preſent *c*: almighty *d*: knowing all things *e*: moſt wiſe *f* moſt holy *g*: moſt juſt *h*: moſt merciful and gracious, long ſuffering and abundant in goodneſs and truth *i*.

Q. 8. *Are there more Gods then one?*

A. There is but one only, the living and true God *k*.

Q. 9. *How many Perſons are there in the Godhead?*

A. There be three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe three are one, true, eternal God, the ſame in ſubſtance, equal in power and glory, although diſtinguiſhed by their Perſonal properties *l*.

Q. 10. *What are the perſonal properties of the three Perſons in the Godhead?*

A. It is proper to the Father to beget the Son *m*: and to the Son to be

o *Heb.* 11. 6
p 1 *Joh.* 5. 7
q *Act.* 15. 14.
r *Act.* 4. 27
ſ *Joh.* 4. 24
t *Ex.* 3. 15.
u *Act.* 7. 2.
w 1 *Tim.* 6.
x *Mat.* 5. 48.
y *Gen.* 17. 1
z *Pſ.* 90. 12.
a *Mal.* 3. 6.
b *Jam.* 1. 7.
c *Pſ.* 139. 1
d *Rev.* 4. 8.
e *Heb.* 4. 13.
f *Ro.* 16. 17.
g *Iſa.* 16. 3
h *Deut.* 32. 1.
i *Ex.* 32. 6.
k *Deut.* 6. 2.
l 1 *Joh.* 5
9. *Mat.* 3 16. 17.
m *Heb.* 1. 5.

n Joh. 1. 14 begotten of the Father *n*: and to the
o Joh. 15. Holy Ghost to proceed from the Fa-
2 Cor. 4. 6 ther and Son, from all eternity *o*.

Q. 11. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The Scriptures manifest that the Son, and the Holy Ghost, are God equal with the Father, ascribing unto them such names *p*: attributes *q*: works *r*: and worship *s*: as are proper to God only.

p Isa. 6. 2. 5.
q Joh. 1. 1.
r Col. 1. 16.
s Mat. 28. 19.

Q. 12. *What are the decrees of God?*

A. Gods decrees are the wise, free and holy acts of the counsel of his will *t*: whereby from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to pass in time *u*: especially concerning Angels and Men.

t Eph. 4. 11.
u Eph. 1. 11.

Q. 13. *What hath God especially decreed concerning Angels and men?*

A. God by an eternal and immutable decree, out of his meer love for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*: and in Christ hath chosen some men to eternal life, and the means thereof *x*. and also according to his soveraign power, and the unsearchable coun-

w 1 Tim. 5. 21.
x Eph. 1. 4.

sel

sel of his own will, (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice *y*:

Q. 14. *How doth God execute his Decrees?*

A. God executeth his decrees in the works of Creation and Providence; according to his infallible foreknowledg, and the free and immutable counsel of his own will *z*.

Q. 15. *What is the work of Creation?*

A. The work of Creation, is that wherein God did, in the beginning, by the word of his power, make of nothing, the world and all things therein, for himself, within the space of six days, and all very good *a*.

Q. 16. *How did God create the Angels?*

A. God created all the Angels *b*: spirits *c*: immortal *d*: holy *e*: excelling in knowledge *f*: mighty in power *g*: to execute his Commandments, and to praise his Name *h*: yet subject to change *i*.

Q. 17. *How did God create man?*

As After God had made all other creatures, he created man male and female *k*: form'd the body of the man

y *Rom.* 9. 17 18, 22.

z *Eph.* 1. 17

a *Heb.* 11. 3
b *Col.* 1. 16.
c *Ps* 104. 4.
d *Mat.* 12. 30.
e *Mat.* 25. 31.
f 2 *Sam.* 14 17.
g 2 *Thes.* 1. 7
h *Ps.* 103. 20.
i 2 *Pet.* 2. 4.
k *Gen.* 1. 27

l Gen.2.7. of the dust of the ground *l*: and the
m Gen.2.12 woman of a rib of the man *m*: in-
n Gen.2.7. dued them with living, reasonable
o Gen.1.27 and immortal souls *n*: made them
p Col.3.10. after his own image *o*: in knowledge
q Eph.4.24 *p*: righteousness, and holiness *q*: hav-
r Rom.2.13 ing the Law of God written in their
s Gen1.28. hearts *r*: and power to fulfill it *s*
t Gen.3,7. with dominion over the creatures *t*
u Gen,3.6. yet subject to fall *u*.

Q. 18. *What are Gods Works of Providence?*

A. Gods works of Providence are
w Ps.14.5. his most holy *w*: wise *x*: & powerful
x Ps.10.4. preserving *y*: and governing all his
y Heb.1.3. creatures *z*: ordering them and all
z Ps.10.19. their actions *a*: to his own glory *b*.
a Mat. 10. 30, 31.
b Ro.11.36

Q. 19. *What is Gods Providence towards the Angels?*

A. God by his Providence permitted some of the Angels wilfully and irrecoverably to fall into sin and
c Jude v.6. damnation *c*: limiting and ordering that and all their sins to his own
d Job.1.12 glory *d*: and established the rest in
e 1 Tim. 5. 21. holiness and happiness *e*: employing them all *f*: at his pleasure in the
f Ps.104.4. administration of his power, mercy
g 2 King. 19.25. and justice *g*.

Q. 20. *What was the Providence of God towards man in the estate wherein he was created?* A. The

A. The Providence of God toward man, in the estate wherein he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth *h*: putting the creatures under his dominion *i*: and ordaining marriage for his help *k*: affording him Communion with himself *l*: instituting the Sabbath *m*: entering into a Covenant of life with him, upon condition of personal, perfect, and perpetual obedience *n*: of which the Tree of Life was a pledge *o*: and forbidding to eat of the Tree of Knowledge of good and evill, upon pain of death *p*.

h Gen. 2. 8.
i Gen. 1. 28.
k Gen. 2. 18
l Gen. 1. 25.
m Gen. 2. 3.
n Gal. 3. 12
o Gen. 2. 9.
p Gen. 2, 17.

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency wherein they were created *q*.

q Gen. 3. 6. 2 Cor. 11. 3.

Q. 22. *Did all mankind fall in that first transgression?*

A. The Covenant being made with *Adam* as a publick person, not for himself only, but for his posteri-

ty,

ty, all mankind descending from him by ordinary generation *r*: sinned in him, and fell with him in that first transgression *s*.

r Act. 17. 26.
s Gen. 2. 16.

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *t*.

t Rom. 5. 12

Rom. 3. 13.

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creatures *u*.

u 1 Joh. 3. 4

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin *w*: the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evill, and that continually *x*: which is commonly called Original sin, and from which do proceed all actuall transgressions *y*.

w Ro. 5. 12

x Rom 3. 10. to 20.

y Jam. 1. 14.

Q. How is Original sin conveyed from our first Parents unto their posterity?

A. Original sin is conveyed from our first parents unto their posterity by

by natural generation, ſo as all that proceed from them in that way, are conceived and born in ſin *z*. *z Pſal.51.5*

Q. 27. What miſery did the fall bring upon mankind?

A. The fall brought upon mankind the loſs of Communion with God *a*: his diſpleaſure and curſe, ſo as we are by nature children of wrath *b*: bond-ſlaves to Satan *c*: and juſtly liable to all puniſhments in this world, and that which is to come *d*. *a Gen.3.8.* *b Eph.2.2.* *c 2 Tim.2.26.* *d Gen.2.17* *Rom.6.23.*

Q. 28. What are the puniſhments of ſin in this world?

A. The puniſhments of ſin in this world, are, either inward, as blindneſs of mind *e*: a reprobate ſenſe *f*: ſtrong deluſions *g*: hardneſs of heart *h*: horrour of conſcience *i*: and vile affections *k*: or outward, as the curſe of God upon the creatures for our ſakes *l*: and all others evils that befal us in our bodies, names, eſtates, relations, and employments *m*: together with death it ſelf *n*. *e Eph.4.28.* *f Rom.1.28* *g 2 Theſ.2.11.* *h Rom.2.5.* *i Iſa.33.14* *k Rom.1.26* *l Gen.3.17.* *m Deut.18.15.* *n Rom.6.21.*

Q. 29. What are the puniſhments of ſin in the world to come?

A. The puniſhments of ſin in the world to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments

torments in soul and body without
o 2 Thes. 1. 9. Mat. 9. 44,46,48. intermission, in hell fire, for ever o.

Q. 30. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all mankind to perish in the estate of sin and
p 1 Thes. 5. 9 misery p: into which they fell, by the breach of the first Covenant, commonly cal'd the Covenant of works,
q Gal. 3. 10 q: but, of his meer love & mercy, delivereth his elect out of it, and bringeth them into an estate of Salvation by the second Covenant, commonly
r Tit. 3. 4. 5. called the Covenant of Grace r.

Q. 31. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ as the second *Adam*, and
s Gal. 3. 16. Rom. 5. 15. to the end. in him, with all the elect, as his seed s.

Q. 32. *How is the Grace of God manifested in the second Covenant?*

A. The Grace of God is manifested in the second Covenant, in that he
t Gen. 3. 15 freely provideth and offereth to sin-
u 1 Joh. 5. 11, 12. ners a Mediator t: and life and salvation by him u: and requiring Faith
w Joh. 3. 16. as the condition to interest them in
x Pro. 1. 23 him w: promiseth and giveth his holy Spirit x: to all his elect, to work in
y 1 Cor. 4. 13. them that faith y: with all other saving graces z: and to enable them un-
z Gal. 5. 22. to

to all holy obedience *a*: as the evidence of the truth of their Faith *b*: and thankfulneſs to God *c*: and as the way which he hath appointed them to Salvation *d*.

a Ez.36.27
b Jam.2.18
c 1 Cor.5.14.
d Eph.2.10

Q. 33. *Was the Covenant of Grace always adminiſtered after one and the ſame manner?*

A. The Covenant of Grace was not always adminiſtred after the ſame manner, but the adminiſtrations of it under the Old Teſtament were different from thoſe under the New *e*.

e 2.Cor.3.6

Q. 34. *How was the Covenant of grace adminiſtred under the Old Teſtament?*

A. The Covenant of Grace was adminiſtred under the Old Teſtament, by promiſes *f*: propheſies *g*: ſacrifices *h*: Circumciſion *i*: the Paſſover *k*: & other types & ordinances, which did all foreſignifie Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed *Meſſiah l*: by whom they then had full remiſſion of ſin, and eternal Salvation *m*.

f Rom.15.8.
g Act.3.10.
h Heb.10.1.
i Rom.4.11
k 1 Cor.5.7
l Heb.8.9.

Q. 35. *How is the Covenant of Grace adminiſtred under the New Teſtament?*

m Gal.3.7.

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame Covenant of Grace was

was and ſtill is to be adminiſtred in
*n Mat.*16. 15. the preaching of the word *n*: and the
adminiſtration of the Sacraments of
*o Mat.*28. 20. Baptiſm *o*: and the Lords Supper;
in which, Grace and Salvation is
p 1 *Cor.*11. 23,24,25. held forth in more fulneſs, evidence
and efficacy to all Nations *q*.
q 2 *Cor.*3.6 to the end. *Q.* 36. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace is the Lord Jeſus
r 1 *Tim.*2.5 Chriſt *r*: who being the eternal Son
of God, of one ſubſtance, and equal
*ſ Joh.*1.11. with the Father *ſ*: in the fulneſs of
*t Gal.*4.4. time became man *t*: and ſo was and
continues to be God and Man in two
intire diſtinct natures, and one perſon for ever *u*.

*u Luk.*1. 35. *Q.* 37. *How did Chriſt being God become man?*

A. Chriſt the Son of God became
Man, by taking to himſelf a true body, and reaſonable ſoul *w*: being
*w Joh.*1. 14. conceived by the power of the Holy
Ghoſt, in the womb of the Virgin
Mary, of her ſubſtance, and born
of her *x*: yet without ſin *y*.

*x Luk.*1.27
*y Heb.*4.15. *Q.* 38. *Why was it requiſite that the Mediator ſhould be God?*

A. It was requiſite that the Mediator ſhould be God, that he might
ſuſtain

ustain and keep the humane nature
rom sinking under the infinit wrath z Act.2.24
f God, and the power of death z:
ive worth and efficacy to his suffer- a Act.20.
ngs, obedience and intercession a: 28.
nd to satisfie Gods justice b: pro- b Ro.3.24.
ure his favour c: purchase a peculiar c Eph.1.6.
eople d: give his Spirit to them e: d Tit.2.13.
onquer all their enemies f: & bring e Gal.4.6.
hem to everlasting Salvation g. f Luk.1.68
g Heb.5.8.

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Media-
or should be man, that he might ad- h Heb.2.16
ance our nature h: perform obedi- i Gal.4.4.
nce to the Law i: suffer and make k Heb.2.14
ntercession for us in our nature k: l Heb.4.5.
ave a fellow feeling of our infirmi-
es l: that we might receive the a- m Gal.4.15
option of sons m: and have com-
ort and access with boldness unto the n Heb.4.16
hrone of Grace n.

Q. 40. *Why was it requisite that the Mediator should be God and Man in one Person?*

A. It was requisite that the Medi-
ator, who was to reconcile God and
Man, should himself be both God
and Man, and this in one person,
that the proper works of each nature o Mat.1.12
might be accepted of God for us o:
and

and relyed on by us, as the whole person *p*.

p 1 Pet. 2. 6

Q. 41. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saved his people from their sins *q*.

q Mat. 1. 21

Q. 42. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ because he was anointed with the Holy Ghost above measure *r*: and set apart, and fully furnished with authority & ability *s*: to execute the offices of a Prophet *t*: Priest *u*, & King of his Church *w*: in the estate of his Humiliation and Exaltation.

r Joh. 3. 34
s Joh. 6. 27.
t Act. 13. 21.
u Heb. 5. 5.
w Psal. 2. 6

Q. 43. *How doth Christ execute the office of a Prophet?*

A. Christ executeth the office of a Prophet, in his revealing to the Church *x*: in all ages, by his Spirit and Word *y*: in divers ways of administration *z*: the whole will of God *a*: in all things concerning the edification and salvation *b*.

x Joh. 1. 18.
y 1 Pet. 1. 10.
z Heb. 1. 1. 2.
a Joh. 15. 15.
b Act. 20.

Q. 44. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God *c*:

c Heb. 9. 14.

be a reconciliation for the ſins of his people *d*: and in making continual interceſſion for them *e*.

d Heb.2.17
e Heb.7.25.

Q. 45. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the Office of a King, in calling out of the World people to himſelf *f* & giving them Officers *g* Laws *h*: and cenſures, by which he viſibly governs them *i*: in beſtowing ſaving grace upon his elect *k*: rewarding their obedience *l*: and correcting them for their ſins *m*: preſerving and ſupporting them under all their temptations and ſuffe-rings *n*: reſtraining and overcoming all their enemies *o*: and powerfully ordering all things for his own glory *p*: and their own good *q*: and alſo in taking vengeance on the reſt, who know not God, and obey not the Goſpel *r*.

f Act.15. 14.
g Eph.4.11
h Iſa.35.22
i Mat.18. 18.
k Act.5.35
l Rev.12. 12.
m Rev.3.19
n Iſa.63.9.
o 1 Cor.15.
p Rom.14. 10, 11.
q Rom.8. 28.
r 2 Theſ.1. 8. 9.

Q. 46. *What was the eſtate of Chriſts Humiliation?*

A. The eſtate of Chriſts Humiliation was, that low condition, wherein, he for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant in his conception and birth, life, death, and after his death untill his reſurrection *ſ*.

r Phil.2.6. 7. 8.

Q. 47.

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the father, he was pleased in the fulness of time to become the Son of man, made of a woman of low estate and to be born of her with divers circumstances of more then ordinary abasement *t*.

t *Joh.* 1. 14

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law *u*: which he perfectly fulfilled *w*: and by conflicting with the indignities of the world *x*: temptations of Satan *y*: and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u *Gal.* 4. 4. *w* *Mat.* 5. 17. *x* *Ps.* 22. 6. *y* *Mat.* 4. 1. to 12. *z* *Heb.* 2. 17

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas*, *a*: forsaken by his Disciples *b*: scorned and rejected by the world *c*: condemned by *Pilate*, and tormented by his persecuters *d*: having also conflicted with the terrors

a *Mat.* 27. 4 *b* *Mat.* 26. 56. *c* *Isa.* 5. 2, 3, *d* *Mat* 27. 26. to 50.

of death, and the powers of darkneſs; felt and born the weight of Gods wrath *e*: he laid down his life an offering for ſin *f*: induring the pain- ful, ſhameful, and curſed death of the Croſs *g*.

e Luk. 22. 44.
f Iſa. 53. 10.
g Phil. 2. 8.

Q. 50. *Wherein conſiſted Chriſts humiliation after his death?*

A. Chriſts humiliation after his death, conſiſted in his being buried *h*: and continuing in the ſtate of the dead, and under the power of death till the third day *i*: which hath been otherwiſe expreſſed in theſe words, *He deſcended into Hell.*

h 1 *Cor.* 15. 3. 4.
i Pſ. 16. 10.

Q. 51. *What was the eſtate of Chriſts exaltation?*

A. The eſtate of Chriſts Exaltation comprehendeth his Reſurrection *k*: Aſcenſion *l*: ſitting at the right hand of the Father *m*: and his coming again to judge the world *n*.

k 1 *Cor.* 15. 4.
l Mar. 16. 10.
m Eph. 1. 10
n Act. 1. 11

Q. 52. *How was Chriſt exalted in his Reſurrection?*

A. Chriſt was exalted in his Reſurrection, in that, not having ſeen corruption in death, of which it was not poſſible for him to be held *o*: and having the ſame very body in which he ſuffered, with the eſſential properties thereof *p*: but without mortality

o Act. 2. 24.
p Luc. 24. 39.

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the father, he was pleased in the fulness of time to become the Son of man, made of a woman of low estate and to be born of her with divers circumstances of more then ordinary abasement *t*.

t *Joh.* 1. 14

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law *u*: which he perfectly fulfilled *w*: and by conflicting with the indignities of the world *x*: temptations of Satan *y*: and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u *Gal.* 4. 4. *w* *Mat.* 5. 17. *x* *Ps.* 22. 6. *y* *Mat.* 4. 1. to 12. *z* *Heb.* 2. 17

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas*, *a*: forsaken by his Disciples *b*: scorned and rejected by the world *c*: condemned by *Pilate*, and tormented by his persecuters *d*: having also conflicted with the terrors

a *Mat.* 27. 4 *b* *Mat.* 26. 56. *c* *Isa.* 53. 2, 3, *d* *Mat* 27. 26. to 50.

of death, and the powers of darkneſs; felt and born the weight of Gods wrath *e*: he laid down his life an offering for ſin *f*: induring the pain- ful, ſhameful, and curſed death of the Croſs *g*.

e Luk. 22. 44.
f Iſa. 53. 10.
g Phil. 2. 8.

Q. 50. *Wherein conſiſted Chriſts humiliation after his death?*

A. Chriſts humiliation after his death, conſiſted in his being buried *h*: and continuing in the ſtate of the dead, and under the power of death till the third day *i*: which hath been otherwiſe expreſſed in theſe words, *He deſcended into Hell.*

h 1 Cor. 15. 3. 4.
i Pſ. 16. 10.

Q. 51. *What was the eſtate of Chriſts exaltation?*

A. The eſtate of Chriſts Exaltation comprehendeth his Reſurrection *k*: Aſcenſion *l*: ſitting at the right hand of the Father *m*: and his coming again to judge the world *n*.

k 1 Cor. 15. 4.
l Mar. 16. 10.
m Eph. 1. 10
n Act. 1. 11

Q. 52. *How was Chriſt exalted in his Reſurrection?*

A. Chriſt was exalted in his Reſurrection, in that, not having ſeen corruption in death, of which it was not poſſible for him to be held *o*: and having the ſame very body in which he ſuffered, with the eſſential properties thereof *p*: but without mortality

o Act. 2. 24.
p Luc. 24. 39.

tality and other common infirmi
belonging to this life, really uni
q Rom.6.9. to his ſoul *q*: he roſe again from
dead the third day, by his o
r Joh.10.8 power *r*: whereby he declared hi
ſ Rom.1.4. ſelf to be the Son of God *ſ*: to h
t Rom.8. ſatisfied divine juſtice *t*: to have
34. quiſhed death and him that had
power of it *u*: and to be Lord
u Heb.2.14 quick and dead *w*: all which he
w Ro.14.9. as a publick perſon *x*: the head
x 1 Cor.15 his Church *y*: for their juſtificatio
21.22. quickning in grace *a*: ſupport agai
y Eph.1.20. enemies *b*: and to aſſure them
z Ro.2.25. their Reſurrection from the dead
a Eph.2.1. the laſt day *c*.
b 1 Cor.15. 26.27. Q. 53. *How was Chriſt exalted in his Aſcenſion?*
c 1 Cor.15 20. A. Chriſt was exalted in his Aſce
ſion, in that having after his Reſur
rection often appeared unto, & con
verſed with his Apoſtles, ſpeaking
them of the things pertaining to
d Act.1.2. Kingdom of God *d*: and giving the
commiſſion to preach the Goſpe
e Mat.28. 19.20. to all Nations *e*: fourty dayes aft
his Reſurrection, he, in our Natur
f Heb.6.20. and as our head *f*: triumphing ov
g Eph.4.8. enemies *g*: viſibly went up into the
higheſt heavens, there to receive
h Act.1.9. gifts for men *h*: to raiſe up our affe-

ctions

ions thither *i*: and to prepare a ace for us *k*: where himſelf is, and ll continue, till his ſecond com- g at the end of the world *l*.

*i Col.*3.1.8.
*k Joh.*14,3
*l Act.*3.21.

Q. 54. *How is Chriſt exalted in his ing at the right hand of God?*

A. Chriſt is exalted in his ſitting the right hand of God, in that, as od-man he is advanc'd to the high- favour with God the Father *m*: ith all fulneſs of joy *n*: glory *o*: and wer over all things in heaven and rth *p*: and doth gather and defend s Church, & ſubdue their enemies, miſheth his Miniſters and people ith gifts and graces *q*: and maketh erceſſion for them *r*.

*m Phil.*2.9
*n Act.*2.28.
*o Joh.*17.5.
*p Eph.*1.21
*q Eph.*4.10
*r Rom.*8.34

Q. 55. *How doth Chriſt make inter- ſion?*

A. Chriſt maketh interceſſion, by is appearing in our nature continu- ly before the Father in heaven, ſin e merit of his obedience and ſacri- e on earth *t*: declaring his will to ve it applyed to all believers *u*: nſwering all accuſations againſt em *w*: procuring for them quiet conſcience notwithſtanding daily ilings *x*: acceſſe with boldneſſe to he throne of grace *y*: and acceptance of their perſons *z*: and ſervices *a*.

*t Heb.*9.12.
*t Heb.*1.3.
*u Joh.*3.16
*w Ro.*8.33.
*x Ro.*5.1.2
*y Heb.*4.16.
*z Eph.*1. 6.

Q. 56.1 2.5

Q. 56. *How is Chriſt to be exalted in his Coming again to judge the world?*

A. Chriſt is to be exalted in his coming again to judge the world in that he who was unjuſtly judged and condemned by wicked men *b* ſhall come again at the laſt day in great power *c*: and in the full manifeſtation of his own glory, and of his Fathers, with all his holy Angels *d*: with a ſhout, with the voice of the Arch-Angel, and with the Trumpet of God *e*: to judge the world in righteouſneſs *f*.

b Act. 3. 14.
c Mat. 24. 30.
d Luk. 9. 26.
e 1 *Theſ.* 4. 16.
f Act. 17. 31.

Q. 57. *What benefit hath Chriſt procured by his mediation?*

A. Chriſt by his meditation hath procured Redemption *g*: with all other benefits of the Covenant of Grace *h*.

g Heb. 9. 12
h 2. *Cor.* 1. 20.

Q. 58. *How do we come to be made partakers of the benefits which Chriſt hath procured?*

A. We are made partakers of the benefits which Chriſt hath procured by the application of them unto us *i*, which is the work eſpecially of God the Holy Ghoſt *k*.

i Joh. 1. 11.
k Tit. 3. 5.

Q. 59. *Who are made partakers of Redemption through Chriſt?*

A. Redemption is certainly applyed, and effectually communicated to

all those for whom Christ hath purchased it *l*: who are in time by the Holy Ghost, enabled to believe in Christ according to the Gospel *m*.

l Eph. 1. 13. *Joh.* 6. 37. *m Eph.* 2. 8.

Q. 60. *Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of Nature?*

A. They who, having never heard the Gospel *n*: know not Jesus Christ and believe not in him, cannot be saved *p*: be they never so diligent to frame their lives according to the light of nature *q*: or the Law of that Religion which they profess *r*: neither is there Salvation in any other, but in Christ alone *s*: who is the Saviour only of his Body the Church *t*.

n Ro. 10. 14. *o 2 Thes.* 1. 8. *p Joh.* 8. 24. *q 1 Cor.* 1. 20. to 24. *r Rom.* 31. 9. *s Act.* 4. 12. *t Eph.* 5. 22.

Q. 61. *Are all they saved who hear the Gospel and live in the Church?*

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

u Joh. 10 38, to 40. *Mat.* 22. 14. *Mat.* 7. 21. *Rom.* 11. 7.

Q. 62. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world profess the true Religion *w*: and of their children *x*:

w 1 Cor. 1. 2. *x 1 Cor.* 7. 14.

Q. 63. *What are the especial privi-*
ledges of the visible Church?

A. The visible Church hath the
priviledge of being under Gods spe-
y Isa.4.5,6. cial care & government *y*: of being
protected and preserved in all ages
notwithstanding the opposition of
z Psal.115. all enemies *z*: and of enjoying the
throughout. communion of Saints, the ordinary
a Act.2.39. means of salvation *a*: offers of grace
by Christ to all the members of it in
the ministery of the Gospel, testify-
b Psal.147. ing, that whosoever believes in him
19,20. shall be saved *b*: and excluding none
c Joh.6.37. that will come unto him *c*.

Q. 64. *What is the invisible Church?*

A. The invisile Church is the
whole number of the elect, that have
been, are, or shall be gathered into
d Eph.1.10. one, under Christ the Head *d*.
Joh.10.19.

Q. 65. *What special benefits do*
the Members of the Invisible Church
enjoy by Christ?

A. The Members of the Invisible
Church, by Christ, enjoy Union and
Communion with him, in grace and
e Joh.17. glory *e*.
21.

Q. 66. *What is that union which*
Joh.17.24 the Elect have with Christ?

A. The Union which the Elect have
with Christ, is the work of God's
grace

grace *f*: whereby they are ſpiritually and myſtically, yet really and inſeparably joyned to Chriſt, as their head and husband *g*: which is done in their effectual Calling *h*.

Q. 67. *What is effectual Calling?*

A. Effectual Calling is the work of Gods Almighty power & grace *i*: whereby out of his free and eſpecial love to his elect, and from nothing in them moving him thereunto *k*: he doth in his accepted time invite and draw them to Jeſus Chriſt by his Word and Spirit *l*: ſavingly inlightning their minds *m*: renewing and powerfully determining their wills *n*: ſo as they, although in themſelves dead in ſin, are hereby made willing and able freely to anſwer his call, and to accept and imbrace the grace offered and conveyed therein *o*.

Q. 68. *Are all the elect onely effectually called?*

A. All the Elect, and they onely, are effectually called *p*: although others may be, and often are, outwardly call'd by the miniſtery of the World *q*: and have ſome common operations of the ſpirit *r*: who, for their wilful neglect and contempt of the grace offered to them, being juſt-

f *Eph.* 1. 22.
g 1 *Cor.* 6. 17.
h 1 *Pet.* 5. 10.
i *Joh.* 5. 25.
k *Tit.* 3. 4.
l 2 *Cor.* 5. 20.
m *Act.* 26. 18.
n *Joh.* 6. 45
o *Eph.* 2. 5.
p *Act.* 13. 48.
q *Mat.* 22. 14.
r *Mat.* 7. 22

ly left in their unbelief, do never
*f Joh.*12. truly come to Jesus Christ *f.*
38,39.40. *Q.* 60. *What is the Communion in*
*Joh.*6.64. *Grace which the members of the invisi-*
ble Church have with Christ?

A. The Communion in Grace which the members of the invisible Church have with Christ, is, their partaking of the vertue of his Media-
*t Rom.*8.30 tion, in their Justification *t*: Ado-
*u Eph.*1.5. ption *u*: Sanctification, and what ever else in this life manifests their Union
w 1.*Cor.*1. with him *w*.
30. *Q.* 70. *What is Justification?*

A. Justification is an act of God's
*x Rom.*3. free grace unto sinners *x*: in which
21,24,25. he pardoneth all their sins, accepteth and accounteth their persons righte-
y 2 *Cor.*5. ous in his sight *y*: not for any thing
20,21. wrought in them or done by them,
*z Tit.*3.5. but only for the perfect obedience and full satisfaction of Christ, by
*a Rom.*5.17 God imputed to them *a*: and received
18,19. by Faith alone *b*.
*b Act.*10. *Q.* 71. *How is Justification an act*
54. *of Gods free Grace?*

A. Although Christ by his Obedience and Death, did make a proper, real, and full satisfaction to Gods justice, in the behalf of them that are
*c Rom.*5.8, justified *c*: yet, in as much as God
10, 11. accepteth

ccepteth the satisfaction from a
urety which he might have deman-
ed of them, did provide this surety *d* of them, did provide this surety *d* 1 *Tim.* 2.
is own only Son *d*: imputing his 5, 6.
ighteousnes to them *e*: and requi- *e* 2 *Cor.* 15.
ing nothing of them for their Justi- 21.
cation but Faith *f*: which also is his *f* *Rom.* 3 24
ift *g*: their justification is, to them, *g* *Eph.* 2. 8.
free grace *h*. *h* *Eph.* 1. 7.

Q. 27. *What is Justifying Faith?* *i* *Heb.* 10.
A. Justifying Faith is a saving 39.
race *i*: wrought in the heart of a *k* 2 *Cor.* 4.
inner by the Spirit *k*: and word of 13.
God *l*: whereby he, being convinced *l* *Rom.* 10.
his sin and misery, and of the dis- 14, 17.
bility in himself and all other crea-
res to recover him out of his lost
ndition *m*: not only assenteth to the *m* *Act.* 2. 27
uth of the promise of the Gospel *n*: *n* *Eph.* 1. 13
nt receiveth and resteth upon Christ
nd his righteousnes therein held
orth, for pardon of sin *o*: and for the *o* *Joh.* 1. 12
ccepting and accounting of his per-
on righteous in the sight of God for
lvation *p*. *p* *Phil.* 3. 9.

Q. 73. *How doth Faith justifie a* *Act.* 15. 11.
inner in the sight of God?
A. Faith justifies a sinner in the sight
of God, not because of these other
graces which do always accompa-
ny it or of good works that are the

q Gal. 3. 11 fruits of it *q*: nor as if the grace of Faith, or any act thereof, were imputed to him for his Justification *r*: but only as it is an Instrument, by which he receiveth and applyeth Christ and his righteousness *s*.

r Rom 4. 5.

s Joh. 1. 12. Phil. 3. 19.

Q. 74. *What is Adoption?*

A. Adoption is an act of the free grace of God *t*: in and for his only Son Jesus Christ *u*: whereby all those that are justified are received into the number of his Children *w*: have his name put upon them *x*: the Spirit of his Son given to them *y*: are under his fatherly care and dispensations *z*: admitted to all the liberties and priviledges of the Sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory *a*.

t 1 Joh. 3. 1

u Eph. 1. 5.

w Joh. 5. 12.

x 2 Cor. 6. 18.

y Gal. 4. 6.

z Ps. 103. 13.

a Heb. 6. 12

Q. 75. *What is Sanctification?*

A. Sanctification is a work of Gods grace, whereby they whom God hath before the foundation of the World chosen to be holy, are in time, through the powerful operation of his Spirit *b*: applying the death and resurrection of Christ unto them *c*: renewed in their whole man after the image of God *d*: having the seeds of repentance unto life, and of all other saving graces put into their hearts *e*: and

b Heb. 1. 4.

c Rom. 6. 4.

d Eph. 4. 23

e Act. 11. 18.

and those graces so stirred up, increased and strengthned *f*: as that they more and more die unto sin, and rise unto newness of life *g*.

Q. 75. *What is repentance unto life?*

A. Repentance unto life is a saving grace *h*: wrought in the heart of a sinner by the spirit *i*: & Word of God *k*: whereby, out of the sight & sense not only of the danger *l*: but also of the filthiness & odiousness of his sins *m*: and upon the apprehension of Gods mercy in Christ to such as are penitent *n*: he so grieves for *o* and hates his sins *p*: as that he turns from them all to God *q*: purposing & endeavouring constantly to walk with him in all the ways of new obedience *r*.

Q. 77. *Wherein do Justification and Sanctification differ?*

A. Although Sanctification be inseparably joined with Justification *s*: yet they differ, in that God in Justification imputeth the righteousness of Christ *t*: in Sanctification, his Spirit infuseth grace, and enableth to the exercise thereof *u*: in the former, sin is pardoned *w*: in the other it is subdued *x*: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life,

f *Jude* v. 20

g *Rom.* 6. 4.

to 14.

h 2 *Tim.* 2. 25.

i *Zech.* 12. 10.

k *Act.* 11. 18.

l *Ezek.* 18. 28, 32.

m *Ezek.* 36. 21.

o *Joel* 2. 12

o *Jer.* 31. 18.

q *Act.* 26. 18.

r *Ps.* 119. 9.

s 1 *Cor.* 6. 11

t *Rom.* 5. 6.

u *Ez.* 36. 27

w *Rom.* 3. 24, 25.

x *Rom.* 6. 6.

that they never fall into condemnation *y*: the other is neither equal in all *z*: nor in this life perfect in any *a*: but growing up to perfection *b*.

y Rom. 8. 33
z 1 Joh. 2. 12, 13, 14.
a Job. 1, 8.
b 2 Cor. 7. 1.

Q. 78. *Whence ariseth the imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lusting of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins *c*: are hindred in all their spiritual services *d*: and their best works are imperfect & defiled in the sight of God *e*.

c Rom. 7. 18. Mar. 14. 66 to the end.
d Heb. 12. 1.
e Isa. 64. 5.

Q. 79. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

A. True believers, by reason of the unchangeable love of God *f*: and his Decree and Covenant to give them perseverance *g*: their inseparable union with Christ *h*: his continual intercession for them *i*: and the Spirit and seed of God abiding in them *k*: can neither totally nor finally fall away from the estate of grace *l*: but are kept by the power of God through faith unto salvation *m*.

f Jer. 31. 3.
g 2 Tim. 2. 19.
h 1 Cor. 1. 8
i Heb. 7. 25.
k 1 Joh. 3. 9.
l Jer. 32. 40
m 1 Pet. 1. 5

Q. 80.

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto Salvation?*

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him *n*: may, without extraordinary revelation, by faith grounded upon the truth of Gods promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made *o*: and bearing witness with their spirits that they are the children of God *p*: be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation *q*.

n 1 *Joh.* 2. 9.

o 1 *Cor.* 2. 12.

p *Rom.* 8. 16

q 1 *John.* 5 13.

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith *r*: true believers may wait long before they obtain *s*: and after the enjoyment thereof, may have it weakned and intermitted through manifold distempers, sins, temptations, and desertions *t*: yet are they never left without such a presence & support of the

r *Eph.* 1. 13

s *Isa.* 50. 10 *Psal.* 88. *throughout.*

t *Ps.* 77. 2. 12.

Spirit of God, as keeps them from
u 1 Joh. 1. 9. sinking into utter despair *u*.

Q. 82. *What is the Communion in glory, which the members of the invisible Church have with Christ?*

A. The Communion in glory which the members of the invisible Church
w 1 Cor. 3. 18. have with Christ, is, in this life *w*: immediately after death *x*: & at last
x Luk. 23. 43. perfected at the Resurrection and
y 1 Thes. 4. 17. day of Judgement *y*.

Q. 83. *What is the Communion, in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated to them in this life, the first-fruits of glory with Christ, as they are members of him their head, and so, in him, are interested in that glory which he is
z Eph. 2. 5. fully possessed of *z*: and as an earnest thereof, enjoy the sense of God's
a Rom. 5. 5. love *a*: peace of conscience, joy in
b Rom. 5. 1. the holy Ghost, and hope of glory *b*: as on the contrary, the sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgement, are to the wicked, the
c Gen. 4. 13. beginning of their torments which
Mat. 27. 4. they shall endure after death *c*.

Q. 84. *Shall all men die?*

A. Death

A. Death being threatned as the wages of sin *d*: it is appointed unto all men once to die *e*: for that all have sinned *f*.

d Rom. 6. 13
e Heb. 9. 17.
f Rom. 5. 11

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting & curse of it *g*: so that although they die, yet it is out of Gods love *h*: to free them perfectly from sin and misery *i*: & to make them capable of further Communion with Christ in glory, which they then enter upon *k*.

g 1 Cor. 15. 16, 56.
h Isa. 57. 1.
i Rev. 14. 15.
k Luk. 23. 43.

Q. 89. *What is the Communion in glory with Christ which the members of the invisible Church enjoy immediately after death?*

A. The Communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness *l*: and received into the highest heavens *m*: where they behold the face of God in light and glory *n*: waiting for the full redemption of their bodies *o*: which even in death continue united to Christ

l Heb. 12. 23.
m 2 Cor. 5. 6, 8.
n 1 Job. 3. 2.
o Rom. 8. 23.

p 1 *Thes.* 4. 14. Christ *p*: and rest in their Graves as in their Beds *q*: till at the last day
q Isa. 57. 2. they be again united to their souls *r*:
r Job. 19. 26, 27. whereas the souls of the wicked are at death cast into hel, where they remain in torments and utter darkness and their bodies kept in their graves as in their Prisons, till the great
Luk. 16. 23 day *s*.

Q. 87. *What are we to believe concerning the Resurrection?*

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the
t Act. 24. 15. just and unjust *t*: when they that are then found alive, shall in a moment be changed, and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up
u 1 *Cor.* 15 52, 53. by the power of Christ *u*: the bodies of the just by the Spirit of Christ, and by vertue of his resurrection, as their head shall be raised in power, spiritual, incorruptible, and made like to his glorious body *w*: and the bo-
w 1 *Cor.* 15 22, 23, 42. 43, 44. dies of the wicked shall be raised up in dishonour by him, as an offended Judge *x*.
x Joh. 5. 27 Q. 88. *What shall immediatly follow after the resurrection?*

A. Im-

A. Immediatly after the reſurrection ſhall follow the general and final judgement of Angels and men *y*: the day & hour whereof no man knows that all may watch & pray, & be ever ready for the coming of the Lord *z*:

y 2 *Pet.*2.4 *Jude* v.6.7. 14,15.

z *Mat.*24. 35,42.44.

Q. 89. *What ſhall be done to the wicked at the day of judgement?*

A. At the day of judgement the wicked ſhall be ſet on Chriſts left hand *a*: and upon clear evidence, and full conviction of their own conſciences *b*: ſhall have the fearful, but juſt ſentence of condemnation pronounced againſt them *c*: and thereupon ſhall be caſt out from the favourable preſence of God, & the glorious fellowſhip with Chriſt, his Saints, and all his holy Angels, into hell to be puniſhed with unſpeakable torments, both of body and ſoul, with the devil and his Angels for ever *d*.

a *Mat.*25. 33.

b *Rom.*2.15

c *Mat.*25. 41,42,43.

d 2 *Theſ.* 1. 8.

Q. 90. *What ſhall be done to the righteous at the day of Judgement?*

e 1 *Theſ.*4. 17.

A. At the day of judgement, the righteous being caught up to Chriſt in the clouds, ſhall be ſet on his right hand, & there openly acknowledged and acquitted *f*: ſhall joyn with him in the judging of reprobate Angels and men *g*: and ſhall be received into

f *Mat.*25. 33.

g 1 *Cor.*6.2

to

h Mat. 25. 34, 36. to heaven *h*: where they ſhall be full
and for ever freed from all ſin an
i Eph. 5. 27 miſery *i*: filled with unconceivab
k Pſ. 16. 11 joyes *k*: made perfectly holy, a
happy both in body and ſoul, in t
company of innumerable Saints, a
l Heb. 12. 22. holy Angels *l*: but eſpecially in t
immediate viſion and fruition
God the Father, of our Lord Je
Chriſt, and of the holy Spirit, to
m 1 *Joh.* 3. 2. eternity *m*: and this is the perfect a
full Communion which the memb
of the inviſible Church ſhall enj
with Chriſt in glory at the reſurre
on and day of Judgement.

Having ſeen what the Scriptu
principally teach us to belie
concerning God; it follows
conſider what they require
the duty of man.

Q. 91. WHat *is the duty that*
requireth of man?

A. The duty which God requir
of man, is obedience to his revea
n Rom. 12. 1, 2. will *n*.

Q. 92. *What did God at firſt re*
unto man as the rule of his obedienc

A. The rule of obedience revea
to *Adam* in the ſtate of innocen

and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law *o*. *o Gen.*1.28

Q. 93. *What is the Moral Law?*

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame & disposition of the whole man, soul and body *p*: and in performance of all those duties of holiness and righteousness which he oweth to God and man *q*: promising life upon the fulfilling, and threatning death upon the breach of it *r*. *p Deut.*5. 1. *q Luk.*1.75 *r Rom.*10.5

Q. 94. *Is there any use of the Moral Law to man since the fall?*

A. Although no man, since the fall, can attain to righteousness and life by the Moral Law *s*: yet there is great use thereof as well common to all men, as peculiar either to the unregenerate, or regenerate *t*. *s Rom.*8.3. *t Tim.*1.8.

Q. 95. *Of what use is the Moral Law to all men?*

A. The Moral Law is of use to all men, to inform them of the holy nature and will of God *u*: and of their duty, binding them to walk accordingly *u Lev.*11. 44,45.

dingly *w*: to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives *x*: to humble them in sense of their sin and misery *y*: and thereby help them to a clearer sight of the need they have of Christ *z*: and of the perfection of his obedience *a*.

w *Mic.*6.8. *Jam.*2.10, 11. *x* *Ps.*19.11 12. *y* *Rom.*3.9. 25. *z* *Gal.*3.21 22. *a* *Rom.*10. 4.

Q. 96. *What particular use is there of the Moral Law to unregenerate men?*

A. The moral Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come & to drive them to Christ *c*: or upon their continuance in the estate and way of sin, to leave them unexcusable *d*: and under the curse thereof *e*.

b 1 *Tim.*1. 9, 10. *c* *Gal.*3.24. *d* *Rom.*1.20 *e* *Gal.*3.10

Q. 97. *What special use is there of the Moral Law to the regenerate?*

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a Covenant of works *f*: so thereby they are neither justified *g*: nor condemned *h*: yet beside the general use thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*; and thereby to provoke them

f *Rom.*6.14 *Gal.*4.4,5. *g* *Rom.*3.10 *h* *Gal.*5.23 *Rom.*8.1. *i* *Rom.*7.24 25.

them to more thankfulness *k:* and to express the same in their greater care to conform themselves thereunto as the rule of their obedience *l*. *k Luk.* 1. 68 69, 74, 75. *Col.* 1. 12. *l Rom.* 7. 28

Q. 98. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone *m:* and are recorded in the twentieth Chap. of *Exodus:* the four first Commandments containing our duty to God, and the other six, our duty to man *n*. *m Deut.* 10. 4. *n Mat.* 22. 37, to 40.

Q. 99. *What Rules are to be observed for the right understanding of the ten Commandments?*

A. For the right understanding of the ten Coumandments, these rules are to be observed.

1. That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto intire obedience, for ever, so as, to require the utmost perfection of every duty, and to forbid the least degree of every sin *o*. *o Ps.* 19. 7. *Mat.* 5. 21. to the end.

2. That it is spiritual; and so reacheth the Understanding, Will, Affections

ctions, and all other powers of t
ſoul, as well as words, works and
p Rom. 7. 14 ſtures *p*.

3. That one and the ſame thing
divers reſpects, is required or forb
q Col. 3. 5. den in ſeveral Commandments *q*.
Amos 8. 5. 4. That, as, where a duty is comm
r Iſa. 58. 13. ded, the contrary ſin is forbidde
Deut. 6. 13. and, where a ſin is forbidden,
ſ Mat. 1. 21 contrary duty is commanded *ſ*:
to 25. where a promiſe is annexed, the c
t Exod. 20. trary threatning is included *t*:
11. where a threatning is annexed,
u Jer. 18. 7 contrary promiſe is included *u*.

5. That, what God forbids, is a
w Job 13. 7 time to be done *w*: what he c
x Deut. 4. 6. mands is always our duty *x*: and
every particular duty is not to
y Mat. 12. 7 done at all times *y*.

6. That, under one ſin or duty, a
the ſame kind are forbidden or c
manded, together with all the ca
means, occaſions, and appeara
z Mat. 5. 21 thereof, & provocations thereun

7. That what is forbidden or c
manded to our ſelves, we are bo
according to our places, to en
vour that it may be avoided or
formed by others according to
a Exod. 20. duty of their places *a*.
10. 8. That, in what is commande
oth

thers, we are bound according to
r places and callings to be help-
to them *b*: and to take heed of *b* 2 *Cor.* 1.
making with others in what is for- 24.
bidden them *c*. *c* 1 *Tim.* 5.
29.

Q. 101. *What special things are we to consider in the ten Commandments?*

A. We are to consider in the 10. Commandments, the preface, substance of the Commandments themselves, and several Reasons annexed to some of them, the more to enforce them.

Q. 102. *What is the preface to the Commandments?*

A. The Preface to the Commandments is contained in these words: *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage d:*] where- *d Ex.* 20. 2
God manifesteth his Soveraignty, as being Jehovah, the eternal, *e Isa.* 14. 6.
immutable, and Almighty God *e*: *f Ex.* 3. 44.
having his being in and of himself *f* *g Ex.* 6. 4.
and giving being to all his words *g*: *h Act.* 17.
and works *h*: and that he is a God 24, 28.
in Covenant, as with Israel of old, *i Gen.* 17. 7
and with all his people *i*: who, as
he brought them out of their bon-
dage in *Egypt*, so he delivereth us *Luk.* 1. 74.
from our spiritual thraldom *k*: and
for therefore we are bound to
take

take him for our God alone, and
l 1.*Pet.*1. keep all his Commandments *l*.
15.16,17, 18. Q. 102. *What is the sum of the four Commandments, which contain our duty to God?*

A. The Sum of the four Commandments containing our duty to God, is, to love the Lord our God
m Luk. 16. 27. *n Ex.*20.3. with all our heart, and with all our
o 1 *Chron.* 28.9. soul, and with all our strength, and with all our mind *m*.

*p Psa.*95.6. Q. 103. *Which is the first Commandment?*
*q Mal.*13. 16.

A. The first Commandment is, *Thou*
*r Psa.*63.6. *shalt have no other Gods before me* n.
*s Eccl.*12.1 Q. 104. *What are the duties required*
*t Psa.*71.19. *in the first Commandment?*
*u Mal.*1.6. A. The duties required in the first
*w Isa.*45.23 Commandment, are, the knowing and
*x Josh.*24. 15, 22. acknowledging of God to be the only true God, and our God *o*: and
*y Deut.*6.5. worship and glorifie him accordingly *p*: by thinking *q*: meditating *r*:
*z Psa.*73.25. *a Isa.*8.13. membring *s*: highly esteeming *t*:
*b Ex.*14.31 nouring *u*: adorning *w*: chusing
*c Isa.*26.1. loving *y*: desiring *z*: fearing of him
*d Psa.*130.7 believing him *b*: trusting *c*: hoping
*e Psa.*37.4. rejoycing *e*: in him *f*: being zealous
*f Psa.*32.11 for him *g*: calling upon him, giving
*g Ro.*12.11 all praise and thanks *h*: and yeelding
*h Phil.*4.6. all obedience and submission to him
*i Jer.*7.23. with the whole man *i*.

ing careful in all things to pleaſe *k*: and ſorrowfull when in any ing he is offended *l*: and walking mbly with him *m*.

Q. 105. *What are the ſins forbidden the firſt Commandment?*

A. The ſins forbidden in the firſt mmandment, are, Atheiſm in ying, or not having a God *n*: latry in having, or worſhipping re Gods then one, or any with, or ſtead of the true God *o*: the not ving and avouching him for God, our God *p*: the omiſſion or neglect of any thing due to him required in this Commandment *q*: ignorance *r*: forgetfulneſs *ſ*: miſapprehenſions *t*: falſe opinions *u*: unworthy and wicked thoughts of him *w*: vain and curious ſearch into his ſecrets *x*: all prophaneneſs *y*: hatred of God *z*: ſelf-love *a*: ſelf-ſeeking *b*: and all other inordinate and immoderate ſetting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*: vain credulity *d*: unbelief *e*: hereſie *f*: misbelief *g*: diſtruſt *h*: deſpair *i*: incorrigibleneſs *k*: inſenſibleneſs under judgements *l*: hardneſs of heart *m*: pride *n*: preſumption

k 1 *Joh.* 3. 22.
l *Jer.* 31. 28
m *Mic.* 6. 8.
n *Pſ.* 14. 1. *Eph.* 2. 12.
o *Jer.* 2. 27. 28.
p *Pſ.* 81. 11.
q *Iſa.* 43. 22
r *Jer.* 4. 22.
ſ *Jer.* 2. 32.
t *Act.* 17. 23
u *Iſa.* 40. 18
w *Pſ.* 15. 20
x *Deut.* 29. 29.
y *Tit.* 1. 16.
z *Rom.* 1. 30
a 2 *Tim.* 5. 1
b *Phil.* 2. 21
c 1. *Jo.* 2. 15
d 1 *Joh.* 4. 1
e *Heb.* 3. 12.
f *Gal.* 5. 20
g *Act.* 26. 9
h *Pſ.* 78. 22
i *Gen.* 4. 13
k *Jer.* 5. 3.
l *Iſa.* 42. 25
m *Rom.* 2. 5.
n *Jer.* 13. 15

sumption *o*: carnal security *p*: temp
ing of God *q*: using unlawful mea
r: and trusting in lawful means
carnal delights and joyes *t*: corru
blind, and indiscreet zeal *u*: lu
warmness *w*: & deadness in the thi
of God *x*: estranging our selves, a
apostatizing from God *y*: pra
or giving any religious worship
Saints, Angels, or any other cr
tures *z*: all compacts, and consul
with the devil *a*: and harkning to
suggestions *b*: making men the Lo
of our faith & conscience *c*: slight
and despising God, and his Co
mands *d*: resisting and grieving of
spirit *e*: discontent, and impatien
his dispensations, charging him f
lishly for the evils he inflicts on us
and ascribing the praise of any go
we either are, have, or can do,
fortune *g*: idols *h*: our selves *i*:
any other creature *k*.

o Ps.19.13.
p Zeph.1.12
q Mal.4.7.
r Rom.3.8.
s Jer.17.5.
t 1 Tim.3.5
u Gal.4.17
w Rev.3.16
x Rev.3.1.
y Ezek.14.5
z Rom.10.
14.15.
a Rev.20.6
b Act.5.3.
c 2 Cor.1.
24.
d Deut.32.
15.
e Act.1.51.
f Psal.73.
2,3,14,22.
g 1 Sam.6.
h Dan.5.23
i Deut.8.
11.
k Hab.1.16

Q. 106. *What are we especia*
taught by these words [before me
in the first Commandment?

A. These words, *before me*, or b
fore my face, in the first Comma
ment, teach us, that God who se
all things, takes special notice o
and is much displeased with the

of having any other God; that ſo it may be an argument to diſſwade from it, and to aggravate it as moſt impudent provocation *l*: as alſo to perſwade us to do, as in his ſight, what ever we do in his ſervice *m*.

*l Ezek.*8.5. to the end.

m 1 *Chron.* 28.9.

Q. 107. *Which is the ſecond Commandment?*

A. The ſecond Commandment is, *Thou ſhalt not make to thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down to them nor ſerve them: for I the Lord thy God, am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; & ſhewing mercy unto thouſands of them that love me and keep my Commandments* *n*.

*n Exod.*20. 4,5,6.

Q. 108. *What are the duties required in the ſecond Commandment?*

A. The duties required in the ſecond Commandment, are, the receiving, obſerving and keeping pure and intire all ſuch religious worſhip and Ordinances as God hath inſtituted in his Word *o*: particularly, prayer and Thankſgiving in the name of Chriſt *p*: the reading, preaching

*o Deut.*32. 46,47.

*p Phil.*4.6.

ing, and hearing of the word *q*: the
administration and receiving of the
Sacraments *r*: Church government
and discipline *s*: the Ministry and
maintainance thereof *t*: religious
fasting *u*: swearing by the Name of
God *w*: and vowing unto him *x*;
as also the disapproving, detesting,
opposing all false worship *y*: and
according to each ones place and
calling, removing it, and all monu-
ments of idolatry *z*.

Q. 109. *What are the sins forbidden in the second Commandment?*

A. The sins forbidden in the se-
cond Commandment, are, all de-
vising *a*: counselling *b*: command-
ing *c*: using *d*: and any ways ap-
proving any religious worship not
instituted by God himself *e*: tolera-
ting a false Religion *f*: the making
any representation of God, of all
of any of the three Persons either in-
wardly in our mind, or outwardly
in any kind of image or likeness of
any creature whatsoever *g*: all wor-
shipping of it *h*: or God in it, or by
it *i*: the making of any representa-
on of feigned Deities, and all wor-
ship of them, or service belonging to

q Deut. 17. 10.
Act. 10. 33.
r Mat. 28. 29.
s Ma. 18. 15
t Eph. 4. 11.
u Joel 2. 12
w Deu. 6. 13
x Isa. 19. 21
y Act. 17. 16
z Deut. 7. 5.
a Num. 15. 39.
b Deu. 13. 6
c Hos. 5. 11.
d 1 *King.* 12, 33.
e Deut. 12. 30, 32.
f Deut. 13. 6. to 12.
Rev. 2. 2, 14, 15, 20.
Rev. 17. 12.
g Deut. 4. 15. to 19.
Act. 17. 29.
Rom. 1. 21. 22, 23, 25.
h Dan. 1. 3, 18. *Gal.* 4. 8.
i Exod. 32. 5, 8.

them *l*, all superstitious devices *m*, corrupting the worship of God *n*, adding to it, taking from it *o*, whether invented & taken up of our selves *p*, or receiv'd by tradition from others *q*, though under the title of antiquity, custom *r*, devotions *s*, good intent, or any other pretence whatsoever *t*, simony *w*, sacriledge *x*, all neglect *y* contempt *z*, hindering *a*, and opposing the Worship & Ordinances which God hath appointed *b*.

Q. 110. *What are the reasons annexed to the second Commandment, the more to inforce it?*

A. The reasons annexed to the second Commandment, the more to inforce it, contained in these words, *For I the Lord thy God* am *a jealous God, visiting the iniquities of the Fathers upon the children unto the third and fourth* generation, *of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandments* e.] are besides Gods soveraignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom *f*, accounting the breakers of this Commandment

l 1 *Kin.* 18. 26.
m Act. 17. 22.
n Mal. 1. 7.
o Deut. 42.
p Ps. 104. 19.
q Mat. 10. 9
r 1 *Pet.* 1. 18.
s Jer. 41. 17
t Isa. 65. 3.
u 1 *Sam.* 15 21.
w Act. 8. 18.
x Ro. 2. 22.
y Ex. 4. 24.
z Mat. 22. 5.
a Mal. 1. 7.
a Mat. 1. 7.
b Act. 13. 43.
c Ex. 20. 5.
d Ps. 45. 11.
e Ex. 34. 13.
f 1 *Cor.* 10. 20, 22.

ſuch as hate him & threatning to pu-
g Hoſ.2.27. niſh them unto divers generations *g*:
& eſteeming the obſervers of it ſuch
as love him, and keep his Command-
ments and promiſing mercy to them
h Deu.5.39 unto many generations *h*.

Q. 111. *Which is the third Commandment?*

i Ex.20.7. A. The third Commandment is
k Mat.6.9. [*Thou ſhalt not take the Name of the*
l Mat.1.14 *Lord thy God in vain: for the Lord will*
m Pſ.138.2 *not hold him guiltleſs, that taketh his*
n 1Cor.11. *Name in vain i.*]
24,26,28. Q. 112. *What is required in the*
o 1Tim.2.8. *third Commandment?*
p Jer.4.2. A. The third Commandment re-
q Eccl.5.3. quires, that the Name of God, his
r Act.1.2. titles, attributes *k*: ordinances *l*: the
ſ Job.16.24 word *m*: ſacraments *n*: prayer *o* oaths
t Mal.3.16 vows *q*: lots *r*: his works *ſ*: & what-
n Pſal.8. ever elſe there is whereby he may
to the end. himſelf known, be holily and re-
w Col.3.17 rently uſed in thought *t*: meditation
x Pſ.102. *u*: word *w*: writing *x*: by an holy pro-
18. feſſion *y*: and anſwerable converſa-
y Pet.3.15. on *z*: to the glory of God *a*: and the
z Phil.1.27 good of our ſelves *b*: and others *c*.
a 1 Cor.10. Q. 113. *What are the ſins forbidden*
35. *in the third Commandment?*
b Jer.32.35 A. The ſins forbidden in the third
c 1 Pet.21. Commandment, are the not uſing
12.

of Gods name as is required *d*: & the abuse of it, in an ignorant *e*: vain *f*: irreverent, profane *g*: superstitious *h*: or wicked mentioning, or otherwise using his titles, attributes *i*: ordinances *k*: or works *l*: by blasphemie *m*: perjury *n* all sinful cursings *o*: oaths *p*: vows *q*: and lots *r*: violating of our oaths and vows, if lawfull *s*: and fulfilling them, if of things unlawfull *t*: murmuring & quarrelling at *u*: curious prying into *w*: and misapplying of Gods decrees *x*: and providences *y*: misinterpreting *z*: misapplying *a*: or any way perverting the word, or any part of it *b*: to profane fables *c*: curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines *d*: abusing of the creatures, or any thing contained under the Name of God, to our harms, or sinfull lusts and practices *f*: the maligning *g*: scorning *h*: reviling *i*: or any ways opposing of Gods truth, grace, and ways *k*: making profession of Religion in hypocrisie, or for sinister ends *l*: being

d Mat.2.2. *e* Act.17.28 *f* Prov.30.9 *g* Mal.1.6. *h* 1 Sam.4. 4, 5. *i* 2 Kings 18.30,35. *k* Psa.58.16 *l* Isa.5.11. *m* 2 Kings 19, 22. *n* Zech.8,17 *o* 1 Sam.29. 42. *p* Jer.5.7. *q* Deut.23. 18. *r* Esth.3.7. *f* Psa.24.4. *t* Mat.6.26 *u* Rom.3.14 *w* Deut.29. 19. *x* Rom.3.5. *y* Eccl.8.11 *z* Mat.5.21

Ezech.13.22. *b* 2 Pet.3.16. *c* Isa.22.13. *d*. 1 Tim. 4,6,7. *e* Deut.18.11,12,13,14. Act. 19. *f* 2 Tim. 3,4. Rom.13.13,14. Jude v.4. *g* Act.13.4.5. *h* Psal. 1. *i* Pet.4.4. *k* Act.13.45,50. *l*. 2 Tim 3.5.

m Mat. 8. 38. ashamed of it *m*, or a shame to it by uncomfortable *n*, unwise *o*, unfruitfull *p*, and offensive walkings *q*, or backsliding from it *r*.

n Psa. 73. 14
o 1 *Cor.* 6. 6.
p Isa. 5. 4.
q Rom. 3. 23
r Gal. 3. 1. 3

Q. 114. *What reasons are annexed to the third Commandment?*

A. The reasons annexed to the third Commandment in these words [*The Lord thy God*] & [*For the Lord will not hold him guiltless that takes his Name in vain* ſ.] are because he is the Lord and our God, and therefore his name is not to be profaned or any way abused by us *t*, especially, because he is so far from acquitting and sparing the transgressour of this Commandment, as that he will not suffer them to escape his righteous judgement *u*, albeit many such escape the Censure and punishment of men *w*.

ſ *Ex.* 20. 7.
t Lev. 1. 9. 12.
u Ezek 36. 21, 22, 23.
w 1 *Sam.* 2. 12. to 24.

Q. 115. *Which is the fourth Commandment?*

A. The fourth Commandment [*Remember the Sabbath day to keep it holy: six days shalt thou labour & do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy*

thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it x.] x *Exod.* 20. 8, 9, 10, 11.

Q. 116. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth of all men the sanctifying, or keeping holy to God, such set time as he hath appointed in his Word; expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, & so to continue to the end of the world; which is the Christian Sabbath *y*, and in the New Testament called the Lords day *z*. *y Deu.* 5. 12. *z Rev.* 1. 10.

Q. 117. *How is the Sabbath, or Lords day to be Sanctified?*

A. The Sabbath or Lords day is to be Sanctified, by an holy resting all the day *a*, not only from such works as are at all times sinful, but even from such wordly imployments and recreations as are on other days lawful *b*, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy *c*) in *a Exod.* 20. 8, 10. *b Exod.* 16. 25. to 28. *c Mat.* 12. 10. to 13.

the publick and private exercises of
d Isa. 58. 13 Gods worship *d*: and to that end we
Acts 20. 7. are to prepare our heart, and with
Ps. 55. 23. such fore-sight, diligence and moderation to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for
e Ex. 20. 8. the duties of that day *e*.

Q. 118. *Why is the charge of keeping the Sabbath more specially directed to governours of families and other superiours?*

A. The charge of keeping the Sabbath is more specialy directed to governours of families and other superiours, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge, & because they are prone oft times to hinder them
f Ex. 20. 10 Jer. 17. 20. 21, 22. by imployments of their own *f*.

Q. 119. *What are the sins forbidden in the fourth Commandment?*

A. The sins forbidden in the fourth Commandment, are, all omissions of
g Ezek. 22. 26. the duties required *g*: all careless negligent, and unprofitable performing
h Act. 20. 7 of them, and being weary of them *h*: all profaning the day by idleness, and
i Ezek. 23. 38. doing that which is in it self sinfull *i*: and by all needless works, words

and

and thoughts about our worldly imployments and recreations *k*. *k Jer.* 17. 14.

Q. 120. *What are the reasons annexed to the fourth Commandment, the more to inforce it?* *Isa.* 58. 13.

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, [*Six days shalt thou labour, and do all thy work l.*] from Gods challenging a special propriety in that day, [*The seventh day is the Sabbath of the Lord thy God m.*] from the example of God, who in *6 days made heaven and earth, the sea, and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: [*Wherefore the Lord blessed the Sabbath day and hallowed it n.*] *l Ex.* 20. 9. *m Ex.* 20. 10. *n Ex.* 20. 11

Q. 121. *Why is the word* Remember *set in the beginning of the fourth Commandment?*

A. The word *Remember* is set in the beginning of the fourth Command-

*o Ex.*20. 8. ment *o*, partly because of the great benefit of remembring it: we being thereby helped in our preparation to *p Ex.*16.23 keep it *p*, and in keeping it, better to *Luk.*23. 54 keep all the rest of the Command- *q Psal.*92. title with ments *q*, and to continue a thankful *v.*13. 14. remembrance of the two great be- *r Gen* 2.2.3 nefits of Creation and Redemption, *s Eze.*12.26 which contain a short abridgment of *t Neh.*9.14. Religion *r*, and partly because we are very ready to forget it *s*, for that there is less light of nature for it *t*, and yet it restraineth our natural liberty in things at other times lawful *u*, that *u Ex.*34.31 it cometh but once in seven dayes, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it *w*, and *w Deut.*54. that Sathan with his instruments, 14,15. much labour to blot out the glory and even the memory of it, to bring in all irreligion and impiety *x*.

*x Lam.*1.7. Q. 122. *What is the sum of the six Commandments, which contain our duty to man?*

A. The sum of the six Commandments, which contain our duty to man, is, to love our neighbour as *y Mat.*22. our selves *y*, and to do to others 19. what we would have them do to us *z*.

*z Mat.*7.12

Q. 123.

Q. 123. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy Father and Mother, that thy days may be long upon the Land which the Lord thy God giveth thee* a. a *Ex.* 20.12

Q. 124. *Who are meant by Father and Mother, in the fifth Commandment?*

A. By Father and Mother, in the fifth Commandment, are meant not only natural parents *b*, but all superiours in age *c*, and gifts *d*, and especially such as by Gods Ordinance are over us in place of authority, whether in Family *e*, Church *f*, or Commonwealth *g*. b *Pro.* 23. 22, 25. c 1 *Tim.* 5.1. d *Gen.* 4 20. e 2 *Kin.* 5. 13. f *Kin.* 2.12. g *Isa.* 49.23

Q. 125. *Why are Superiours styled, Father and Mother?*

A. Superiours are styled Father & Mother, both to teach them in all duties towards their inferiours like natural parents, to express love and tenderness to them, according to their several relations *h*, and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiours as to their parents *i*. h *Eph.* 6. 4. i 1 *Cor.* 4. 11, 15, 16.

Q. 126. *What is the general scope of the fifth Commandment?*

A. The general scope of the fifth

k Eph. 5. 21 Commandment is, the performance
i Mal. 1. 6. of those duties which we mutually
m Prov. 31. owe in our several relations, as In-
28. feriours, Superiours, Equals k.

n Lev. 18. Q. 127. *What is the Honour that*
32. *Inferiours owe to their Superiours?*

o 2 Tim. 2. 1 A. The Honour which Inferiours
p Heb. 13. 7 owe to their Superiours is, all due re-
q Eph. 6. 12 verence, in heart l, word m, & behe-
r Heb. 12. 9 viour n, prayer and thanksgiving for
s Tit. 2. 9. them o, imitating of their vertues and
t 1 Sam. 26. graces p, willing obedience to their
15, 16. lawful commands, and counsel q,
u Mat. 22. due submission to their corrections r,
21. fidelity to s, defence t, and maintai-
w 1 Pet. 2. nance of their persons and authority,
18. according to their several ranks and
Pro 23. 22. the nature of their places u, bearing
x Ps. 127. with their infirmities, and covering
3, 4, 5. them in love w, that so they may be
y Mat. 15. an honour to them and to their go-
4, 5, 6. vernment x.

z Num. 11. Q. 128. *What are the sins of Inferi-*
28, 29. *ours against their Superiours?*

a 1 Sam. 8. A. The sins of Inferiours against
7. their Superiours, are all neglect of
b 2 Sam. 15. the duties required toward them y,
1, to 12. envying at z, contempt of a, and
c Exo. 2. 1. Rebellion b, against their persons c,
15. and places d, in their lawful coun-
d 1 Sam. 10. sels
27.

dels *i*, commands and corrections *f*, cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government *h*.

Q. 129. *What is required of Superiours towards their inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless their inferiours *l*, to instruct *m*, counsel, and admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do well *q*, discountenancing *r*, reproving and chastising such as do ill *s*, protecting *t*, and providing for them all things necessary for soul *u*, and body *w*, and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

Q. 130. *What are the sins of Superiours?*

A. The sins of Superiours are, beside the neglect of the duties requir'd of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or pleasure *d*, commanding things

e 1 *Sam.* 2. 25.
f *Deut.* 21. 18.
g *Prov.* 30. 11.
h *Prov.* 19. 26.
i *Col.* 3. 19.
k *Job* 1. 9.
l *Heb.* 7. 7.
m *Deu.* 6. 6.
n *Eph.* 6. 4.
o 1 *Pet.* 3. 7.
p 1 *Pet.* 2. 14
q *Esth.* 6. 3.
r *Rom.* 13. 3
s *Pro.* 29. 15
t *Job* 29. 12
u *Eph.* 6. 4.
w 1 *Tim.* 5 8
x 1 *Tim.* 4. 12.
y 1 *King.* 3. 28.
z *Tit.* 2. 15.
a *Ez.* 34. 2.
b *Phil* 2. 21.
c *Joh.* 5. 14
d *Isa.* 56. 11

things unlawful *e*, or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*, dissuading, discouraging or discountenancing them in that which is good *k*, correcting them unduly *l*, careless exposing or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*, or any way dishonouring themselves or lessning their authority, by an unjust, indiscreet, rigorous or remiss behaviour *o*.

e Deut. 3. 4.
f Ex. 5. 10.
g Mat. 14. 18.
h Sam. 13. 28.
i 1 Sam. 3. 13.
k Job. 7. 46
l 1 Pet. 2. 18
m Gen. 38. 20.
n Eph. 6. 4.
o Gen. 9. 21.

Q. 131. *What are the duties of equals?*

A. The duties of equals are to regard the dignity and worth of each other *p*, in giving honour to go one before another *q*, and to rejoyce in each others gifts and advancement, as in their own *r*.

p 1 Pet. 2. 7.
q Rom. 12. 10.
r Rom. 12. 15.

Q. 132. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement of prosperity one of another *w*, and usurping preheminence one over another *x*.

s 2 Tim. 3. 3.
u Act. 7. 9.
w Num. 13. 2.
x 3 Joh. v. 9.

Q. 133. *What is the reason annexed to the fifth Commandment, the more to enforce it?*

A. The

A. The reason annexed to the fifth Commandment, in these words, *That thy days may be long upon the land which the Lord thy God giveth thee*,] is an express promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment *z*.

Q. 134. *Which is the sixth Commandment?*

A. The sixth Commandment is, [*Thou shalt not kill* *a*.]

Q. 135. *What are the duties required in the sixth Commandment?*

A. The duties required in the sixth Commandment are, all carefull studies & lawfull endeavors to preserve the life of our selves *b*, & others *c*, by resisting all thoughts and purposes *d*, subduing all passions *e*, and avoiding all occasions *f*, temptations *g*, and practices which tend to the unjust taking away the life of any *h*, by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of mind *l*, chearfulness of Spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour *r*, and recreation *s*, by charitable thoughts *t*, love *u*, compassion *w*, meek-

y Ex. 20. 12
z Deu. 5. 16
a Ex. 20. 13
b Eph. 5. 28.
c 1 Kings 18. 4.
d Jer. 16. 15.
e Eph. 4. 16.
f 2 Sam. 2. 22.
g Mat. 4. 6.
h 1 Sam. 24. 12.
i Ps. 82. 4.
k Jam. 5. 7.
l 1 Thes. 4. 12
m Pro. 17. 22.
n Prov. 15. 26, 27.
o 1 Tim. 5. 23.
p Isa. 38. 21.
q Ps. 127. 2.
r Eccl. 5. 12
s Eccl. 3. 4.
t Sam. 19. 4
u Ro. 13. 10.
w Luk. 10. 33.

meekneſs, gentleneſs, kindneſs *x*, peaceable *y*, mild and courteous, ſpeeches, and behaviour *z*, forbearance, readineſs to be reconciled, patient forbearing and forgiving injuries, and requiting good for evil *a*, comforting and ſuccouring the diſtreſſed, and protecting and defending the innocent *b*.

Q. 136. *What are the ſins forbidden in the ſixth Commandment?*

A. The ſins forbidden in the ſixth Commandment are, all taking away the life of our ſelves *c*, or of others *d*, except in caſe of publick juſtice *e*, lawful war *f*, or neceſſary defence *g*, the neglecting or withdrawing the lawful and neceſſary means of preſervation of life *h*, ſinful anger *i*, hatred *k*, envy *l*, deſire of revenge *m*, all exceſſive paſſions *n*, diſtracting cares *o*, immoderate uſe of meat, drink *p*, labour *q*, & recreations *r*, provoking words *ſ*, oppreſſion *t*, quarrelling *u*, ſtriking, wounding *w*, and whatever elſe tends to the deſtruction of the life of any *x*.

Q. 137. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, [*Thou ſhalt not commit adultery*,

x Col. 3. 12. *y* Jam. 3. 17 *z* 1 Pet. 3. 8,9,10,11. *a* Mat. 5. 24. *b* 1 Theſ. 5. 14. *c* Act. 16. 28. *d* Gen. 9. 5. *e* Num. 35. 32,33. *f* Jer. 48. 10. Deut. 20. c. *g* Ex. 22. 2. *h* Mat. 25. 42,43. *i* Mat. 5. 22. *k* 1 Joh. 3. 15. *l* Pro. 14. 30 *m* Ro. 12. 19 *n* Eph. 4. 31. *o* Mat. 6. 31. *p* Lu. 21. 34. *q* Ecc. 12. 2. *r* Iſa. 5. 12. *ſ* Pro. 15. 1. *t* Eze. 18. 18 *u* Gal. 5 15. *w* Num. 35. 16. *x* Ex. 21. 18. *y* Ex. 20. 14. Q. 13

Q. 138. *What are the duties required in the seventh Commandment?*

A. The duties required in the seventh Commandment, are, Chastity, in body, mind, affections *z*, words *a*, behaviour *b*, & the preservation of it in our selves and others *c*, watchfulness over the eyes, and all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*, conjugal love and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

Q. 139. *What are the sins forbidden in the seventh Commandment?*

A. The sins forbidden in the seventh Commandment, besides the neglect of the duties required *n*, are adultery, fornications *o*, rape incest *p*, sodomy, and all unnatural lusts *q*, all unclean imaginations, thoughts, purposes and affections *r*, all corrupt or filthy communications, or listening thereto *s*, wanton looks *t*, impudent or light behaviour: immodest apparel *u*, prohibiting of lawful *w*, and dispensing with unlawful marriages *w*, allowing, tolerating, keeping of stewes

z 1 *Thes.* 4. 4.
a *Col.* 4. 6.
b 1 *Pet.* 3. 2
c 1 *Cor.* 7. 2.
d *Job* 31. 2
e *Act.* 24. 24.
f *Pro.* 2. 16.
g 2 *Tim.* 2. 9.
h 1 *Cor.* 7. 2.
i *Pro.* 5. 19.
k 1 *Pet.* 3. 7.
l *Pro.* 31. 12
m *Pro.* 5. 8.
n *Pro.* 5. 7.
o *Heb.* 13. 4.
p 2 *Sam.* 13. 14.
q *Rom.* 1. 24
r *Mat.* 5. 28. *Col.* 3. 5.
s *Eph.* 5. 3.
t *Isa.* 3. 16.
u *Pro.* 7. 10.
w 1 *Tim.* 4. 3
x *Lev.* 18. 1

y 1 *King.* 15 12.
z Mat. 19. 10, 11.
a 1 *Cor.* 7. 7.
b Mal. 2. 14
c Mat. 4. 32
d 1 *Cor.* 7. 12
e Ezek. 16. 49.
f Gen. 39. 10
g Eph. 5. 4.
h 2 *Kings* 5. 30.
i Ex. 20. 15

stews, and resorting to them *y*, intangling vows of single life *z*, undue delay of marriage *a*, having more wives or husbands then one, at the same time *b*, unjust divorce *c*, or desertion *d*, idleness, gluttony, drunkenness *e*, unchast company *f*, lascivious songs, books, pictures, dancings, stage-plays *g*, and all other provocations to, or acts of uncleanness either in ourselves or others *h*.

Q. 140. *Which is the eight Commandment?*

A. The eight Commandment is, [*Thou shalt not steal* *i*.]

Q. 141. *What are the duties required in the eight Commandment?*

A. The duties required in the eight Commandment are, truth, faithfulness and justice in contracts, and commerce between man and man *k*, rendering to every one his due *l*, restitution of goods unlawfully detained from the right owners thereof *m*, giving and lending freely, according to our abilities, and the necessities of others *n*, moderation of our judgments, wills, and affections, concerning worldly goods *o*, a provident care and study to get *p*, keep, use and dispose those things which are necessary

k Ps. 15. 2.
l Rom. 13. 7
m Lev. 6. 2.
n Luk. 6. 30.
o 1 *Tim.* 6. 6.
p 1 *Tim.* 5. 8.

ſſary and convenient for the ſu-
ntation of our nature, & ſuteable
our condition *q*, a lawful calling *r*,
diligence in it *ſ*, frugality *t*, avoid-
unneceſſary law ſuits *u*, and ſure-
ſhip, or other like engagements *w*,
an endeavour by all juſt, and
wful means, to procure, preſerve
further the wealth and outward
ate of others as well as our own *x*.

Q. 142. *What are the ſins forbidden in the eighth Commandment?*

A. The ſins forbidden in the eighth commandment, beſides the neglect of the duties required *y*, are theſe *z*, ſtealing *a*, man-ſtealing *b*, & receiving any thing that is ſtoln *c*, fraudulent dealing *d*, falſe weights and meaſures *e*, removing land marks *f*, injuſtice and unfaithfulneſs in contracts between man and man *g*, or in matters of truſt *h*, oppreſſion *i*, extortion *k*, uſury *l*, bribery *m*, vexatious law-ſuits *i*, unjuſt incloſures, and depopulations *o*, ingroſſing commodities to enhance the price *p*, all lawful callings *q*, and all other unjuſt or ſinful ways of taking, or withholding from our Neighbour

q Pro. 27. 23.
r 1 *Cor.* 7. 10
ſ Eph. 2. 28.
t Joh. 6. 12.
u 1 *Cor.* 6. 1.
w Pro. 6. 1.
x Lev. 15. 35.
y Jam. 2. 25
z Eph. 4. 28.
a Pſ. 62. 10.
b 1 *Ti.* 1. 10.
e Prov. 29. 24.
n 1 *Theſ.* 4. 6.
e Pro. 11. 1.
fDeu. 19. 14
g Amos 8. 5
h Luk. 16. 10, 12.
i Ez. 22. 29. *Lev.* 25. 17.
k Mat. 22. 25.
l Pſ. 15. 5.
m Joh 15.
n 1 *Cor* 66. 7, 8. *Prov.* 3. 29. 30.
o Iſa. 5. 8.
p Prov. 11. 26.
q Act. 19. 19. 24. 25.

what

*r Joh.*20.19 what belongs to him,or of enriching
ſ Luk. 12. our ſelves *r*, covetouſneſs *ſ*: inordi-
15. nate prizing and affecting worldly
t 1*Tim.*5.3. goods *t*: diſtruſtful and diſtracting
*u Mat*6.25. cares and ſtudies in getting,keeping
*w Pſ.*73.3. & uſing them *u*: envying at the pros-
x 2 *Theſ.*3. perity of others: *w*: as likewiſe idle-
11. neſs *x*: prodigality, waſtful gaming
*Prov.*18.9. and all other ways whereby we do
unduly prejudice our own outward
*y Prov.*21. eſtate *y*: and defrauding our ſelves
17. of the due uſe and comfort of that
*z Eccl.*4.8. eſtate which God hath given us *z*.

Q. 143. *Which is the ninth Com-*
mandment?

*a Ex.*20. A. The ninth Commandment is
16. [*Thou ſhalt not bear falſe witneſs a-*
*b Zech.*8.16 *gainſt thy neighbour a.*]

c 3 *Joh.*v. Q. 114. *What are the duties requi-*
12. *red in the ninth Commandment?*
*d Pro.*31.8. A. The duties required in the ninth
*e Pſ.*15.2. Commandment, are, the preſerving
f 2*Chr.*19. & promoting of truth between man
9. and man *b*:and the good name of our
g 1 *Sam.* neighbours as well as our own *c*: ap-
19.4, 5. pearing,and ſtanding for *d*: and from
*h Joſh.*7.19 the heart *e* ſincerely *f*: freely*g*:clear
i 2 *Sam.*14 ly *h*: and fully *i*: ſpeaking the truth
18,20. & only the truth in matters of judg-
k Lev. 19. ment and juſtice *k*: and in all other
15. things whatſoever *l*: a charitable
l 2*Cor.*1.17 eſteem

teem of our neighbours *m*: loving, firing, and rejoycing in their good ne *n*: sorrowing for *o*: & covering their infirmities *p*: freely acknowging their gifts and graces *q*: deeding their innocency *r*: a readiceiving of a good report *s*: and unillingness to admit of an evil report ncerning them *t*: discouraging e-bearers *u*: flatterers *w*: and slanrers *x*: love and care of our own od name, and defending it when ed requireth *y*: keeping of lawful omises *z*: studying and practising whatsoever things are true, hoest, lovely, and of good report *a*.

m Heb.6.9.
1 Cor.13.6.
n Rom.1.8.
o 2 Cor.2.4
p Prov.12.9
q 1 Cor.1.4
r 1 Sam.12 14.
s 1 Cor.13.6
t Psal.15.3
u Prov.25. 23 Prov.26 24, 25
x Ps.101.5
y Pro.14.5
z Psal.1.4
a Phil.4. 8

Q. 145. *What are the sins forbidden in the ninth Commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing the truth and the good name of our neighbors as well as our own *b*: especially in publick judicature *c*: giving false evidence *d*: suborning false witnesses *e*: wittingly appearing & pleading for an evil cause, outfacing and over bearing the truth *f*: passing unjust sentence *g*: calling evil good, & good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work

b 1 Sam.17 28.
c Lev.19. 15
d Pro.19.5
e Act.5. 13
f Jer.9.3
g 1 Kings 21.9 to 14

b Isa. 15.23. works of the wicked *h*, forgery *i*, con
i Psal. 119.69 ceali g the truth, undue silence
k Lev. 5. 1. a just cause *k*, and holding our peac
l 1 *Kin.* 5.6 when iniquity calleth either for a
m Isa. 59.4. proof from our selves *l*, or complai
n Pro. 19.11 to others *m*, speaking the truth uns
o 1 *Sam.* 12 sonably *n*, or maliciously to a wro
9, 10. end *o*, or perverting it to a wro
p Psal. 56.5. meaning *p*, or in doubtful and eq
q Gen. 3.5. vocal expressions to the prejudice
r Isa. 59.3. truth or justice *q*, speaking untruth
s Lev. 19.11 lying *s*, slandring *t*, backbiting *u*, d
t Psal. 50.20. tracting *w*, tale-bearing *x*, whisp
u Psal. 15.3. ring *y*, scoffing *z*, reviling *a*, rash
w Jam. 4.11. harsh *c*, and partial censuring *d*, m
x Lev. 19. construing intentions, words & ac
19. ons *e*, flattering *f*, vain glorious bo
y Rom. 1.29. ing *g*, thinking or speaking too hig
z Gen. 21.7 ly or too meanly of our selves or
a 1 *Cor.* 6.10 thers *h*, denying the gifts and gra
b Mat. 7.1. of God *i*, aggravating smaller faults
c Act. 28.4. hiding, excusing, or extenuating
d Rom. 21. sins when cal'd to a free confessio
e Neh. 6.6. unnecessary discovering of infir
f Psal. 12.2. ties *m*, raising false rumours *n*, rec
g 2 *Tim.* 3.2. ving & countenancing evil repor
h Luk. 18.9. & stopping our ears against just
Rom. 12.16. 1 *Cor.* 4.4. *Act.* 12. 22. *Exod.* 4.
11, 12, 13, 14. *i Job* 4. 6. *Mat.* 7.3, 4, 5. *l Prov.*
13. *Gen.* 4.9. *m Gen.* 9.22. *Prov.* 25. 9. 10. *n Ex*
23. 1. *o Prov.* 29. 12.

fer

ce *p* evil ſuſpition *q*, envying or ving at the deſerved credit of *r*, endeavouring or deſiring to pair it *ſ*, rejoycing in their diſ- ce and infamy *t*, ſcornful con- mpt *u*, fond admiration *w*, breach awful promiſes *x*, neglecting ſuch ings as are of good report *y*, & pra- ſing or not avoiding our ſelves, or hindring, what we can in others ch things as procure an ill name *x*.

p *Act.*7.56.
q 1 *Cor.*13.3
r *Num.* 11. 29.
ſ *Ezra* 4.11
t *Jer.*48.27
u *Pſ.*35.15
w *Ju.*v.16
x *Rom.*1.32
y 1 *Sam.*2. 14.
z 2 *Sam.*12 13.

Q. 146. *Which is the tenth Commandment?*

A. The tenth Commandment is, [*Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours* a.]

a *Ex.*10.17

Q. 147. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandment, are, ſuch a full contentment with our own condition *b*, and ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his *c*.

b *Heb.*13.5

c *Job.*31. 29. *Rom.*12.15

Q. 148. *What are the ſins forbidden in the tenth Commandment?*

A. The

A. The sins forbidden in the tenth Commandment, are discontentment with our own estate *d*: envying *e* and grieving at the good of our neighbours *f*: together with all inordinate motions and affections to any thing that is his *g*.

d 1 *Kin.* 11 4.
e *Gal.* 5. 26.
f *Ps.* 112. 9.
g *Rom.* 7. 7.

Q. 149. *Is any man able perfectly keep the Commandments of God?*

A No man is able either of himself *h*: or by any grace receiv'd in this life perfectly to keep the Commandments of God *i*: but doth daily break them in thought *k*; word, and deed *l*.

h *Jam.* 3. 2. *Joh.* 15. 5.
i *Eccl.* 7. 20
k *Gen.* 6. 5.
l *Rom.* 3. 9.

Q. 150. *Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?*

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God *m* then others?

m *Joh.* 19. 11.

Q. 151. *What are those aggravations which make some sins more hainous then others?*

A. Sins receive their aggravations from the persons offending *n*, if they be of riper age *o*: greater experience or grace *p*: eminent for profession *q*; gifts

n *Jer.* 2. 8.
o *Job* 22. 7.
p 1 *Kin.* 11. 4.
q 2 *Sam.* 12 14.

is *r*: place *ſ*: office *t*: guides to
hers *u*: and whoſe example is like-
to be followed by others *w*.
From the parties offended *x*: if im-
diately againſt God *y*: his attri-
tes *z*: & worſhip *a*: againſt Chriſt
d his grace *b*: the holy Spirit *c*: his
ineſs *d*: and working *e*: againſt ſu-
riours, men of eminency *f*, & ſuch
we ſtand eſpecially related and en-
ged unto *g*: againſt any of the ſaints
particularly weak brethren *i*: the
ls of them or any other *k*: and the
mmon good of all or many *l*.
From the nature and quality of
offence *m*: if it be againſt the ex-
reſs letter of the Law *n*: break many
mmandments, contain in it ma-
ſins *o*: if not only conceiv'd in the
art, but breaks forth in words and
ions *p*: ſcandalize others *q*: & ad-
it of no reparation *r*: if againſt
eans *ſ*: mercies *t* judgments *u*: light
nature *w*: conviction of conſci-
ce *x* publick or private admoniti-
y: cenſures of the Church *z*: civil
uniſhments *a*: and our own pray-

*r Jam.*4.17
*ſ Jer.*5.4.5
t 2 *Sam.*12
7.8.9.
*u Rom.*2.17
*w Gal.*2.11
x Mat. 2.
38,39.
y 1 *Sam.*2.
25.
*z Rom.*2.4.
*a Mal.*1.8.
*b Heb.*2.2.
*c Heb.*10.29
*d Eph.*4.30
*e Heb.*6.4.
f Jude v. 8.
*g Prov.*30.
17.
*h Z ph.*2.8.
i 1 *Cor.*12.8
*k Eze.*13.9.
l 1 *Theſ.* 2.
15,16.
*m Prov.*6.
30,35.
n Ezra 5.
11,12. *o Col.*3.5. 1 *Tim.*6.20. *Prov.* 5.8,9,10.
James 1. 14. *Mat.*5.22. *Mic.* 2. 1. *q. Mat.*18.7.
*Deut.*22.22. *to* 28. *ſ Mat.*11.21. to 24. *t Iſa.*1.3.
Amos 4.8. to 14. *w Rom.*1.16,17. *x Rom.*1.24.
*Prov.*29.1. *z Tit.*3.10. *a Prov.*27.22.

ers

*b Pſ.*78.24. ers, purpoſes, promi ſes *b*, vows *c*, co-
*c Eccl.*5. 4. venants *d*, & engagements to God
*d Lev.*26. men *e*, if done deliberatly *f*, wilfully
23. preſumptuouſly *h*, impudently *i*, b
*e Pro.*2.17. ſtingly *k*, maliciouſly *l*, frequently
*f Pſ.*35.3. obſtinatly *n*, with delight *o*, contin
*g Jer.*6.16 ance *p*, or relapſing after repentanc
*h Nu.*15.30 From circumſtances *q*, of time *r*, a
*i Jer.*3.3. place *ſ*, if on the Lords day *t*, or oth
*k Pſ.*52.1. times of divine worſhip *u*, or imm
l 3 *Joh.*v.10 diatly before *w*, or after theſe *x*,
*m Num.*14. other helps to prevent or remo
22 *n Zech.* miſcarriages *y*, if in publick, or in t
7.11,12. preſence of others who are there
*o Pro.*2.24. likely to be provoked or defiled
*p Iſa.*57.17. Q. 152. *What doth every ſin deſe*
*q Jer.*34.8. *at the hands of God?*
r 2 *King.*5. A. Every ſin, even the leaſt, be
26. *ſ Jer.*7. againſt the ſoveraignty *a*, goodnes
10. *t Ezek.* & holineſs of God *e*, and againſt
23.37,39. righteous Law *d*, deſerveth his wr
u Iſai 58.3. and curſe *e*, both in this life *f*, & t
w 1 *Cor.*11 which is to come *g*, & cannot be
20, 21. piated but by the blood of Chriſt
*x Jer.*7.8. Q. 153. *What doth God require*
*y Ez.*9.13. *us that we may eſcape his wrath*
z 2 *Sam.*17 *curſe due to us by reaſon of the tr*
22. *greſſion of the Law?*

*a Jam.*2.10. *b Exod.*20. 1,2. *c Hab.*1.13. *Lev.*1
d 1 *Joh.*3.14. *Rom.*7.11. *e Eph.*5.6. *Gal.*3.10.
*f Deut.*28.15. *g Mat.*25.41. *h Heb.*9.22.

A. That

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ *i*: and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*.

i *Acts* 20. 21.
Mat. 3. 7, 8.
k *Prov.* 2. 1 to 6.

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicateth to his Church the benefits of his mediation, are, all his ordinances, especially the Word, Sacraments & prayer: all which are made effectual to the elect for their salvation *l*.

l *Mat.* 28. 19, 20.

Q. 195. *How is the Word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightning *m*: convincing and humbling sinners *n*: of driving them out of themselves, and drawing them unto Christ *o*: of conforming them to his image *p*: & subduing them to his will *q*: of strengthening them against temptations and corruptions *r*: of

m *Neh.* 8. 8.
n 1 *Cor.* 14. 24, 25.
o *Acts* 2. 37, 41.
p 2 *Cor.* 3. 18.
q 2 *Cor.* 10 4, 5, 6.
r *Mat.* 4. 4, 7, 10.

building them up in grace *f*: and eſtabliſhing their hearts in holineſs and comfort through faith unto ſalvation *t*.

Q. 156. *Is the Word of God to be read by all?*

A. Although all are not to be permitted to read the word publickly to the Congregation *u*: yet all ſorts of people are bound to read it apart by themſelves *w*: and with their families *x*: to which end the holy Scriptures are to be tranſlated out of the Original into vulgar languages *y*.

Q. 157. *How is the Word of God to be read?*

A. The H. Scriptures are to be read with an high and reverent eſteem of them *z*: with a firm perſwaſion that they are the very Word of God *a*: that he only can enable us to underſtand them *b*: with deſire to know, believe and obey the will of God revealed in them *c*: with diligence & attention to the matter and ſcope of them *d*: with meditation *e*: application *g*: ſelf-denial *h*: and prayer.

Q. 158. *By whom is the Word of God to be preached?*

A. The word of God is to be preached onely by ſuch as are ſufficient

f Act. 20. 32 *t Rom.* 16. 25. *u Deut.* 31. 9 11, 12, 13, *w Deut.* 17. 19. *x Deut.* 6. 6. 7, 8, 9. *y 1 Cor.* 14. 6, 9, 11, 12. 15, 26. *z Pſ.* 19. 10. *a 2 Pet.* 1. 19, 20, 21. *b Luke* 14. 25. *c Deut.* 17. 19, 20. *d Acts* 17. 11. *e Acts* 8. 30, 31. *f Pſ.* 1. 2. *g 2 Chr.* 34. 21. *h Prov.* 3. 5. *Prov.* 21. to 7.

ly gifted *k*: and also duly approved and called to that office *l*.

Q. 159. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word, are to preach sound doctrine *m*: diligently: in season, & out of season *o*: plainly *p*: not in the enticing words of mens wisdom, but in demonstration of the Spirit & Power *q*: faithfully *r*: making known the whole counsel of God *s*: wisely *t*: applying themselves to the necessities and capacities of the hearers *n*: zealously *w*: with fervent love to God *x*: and the souls of his people *y*: sincerely *z*: aiming at his glory *a*: & their conversion *w*: edification *c*: and salvation *d*.

Q. 160. *What is required of those that hear the Word Preached?*

A. It is required of those that hear the word preached, that they attend upon it with diligence *e*: preparation *f*: & prayer *g*: examine what they hear by the Scriptures *h*: receive the truth with faith *i*: love, meekness, and readiness of mind, as the

k 1 *Tim.* 3. 2, 6.
l *Jer.* 14. 63.
m *Tit.* 2. 1, 8.
n *Acts* 18. 25.
o 2 *Tim.* 4. 2.
p 1 *Cor.* 14. 19.
q 1 *Cor.* 2. 4.
r *Jer.* 33. 28
s *Acts* 20. 21.
t *Col.* 1. 28.
u 1 *Cor.* 3. 2
w *Act.* 8. 25
x 2 *Cor.* 5. 13, 14.
y *Col.* 4. 12.
z 2 *Cor.* 2. 17.
a 1 *Thes.* 2. 4, 5, 6.
b 1 *Cor.* 9. 19, 20, 21, 22.

c 2 *Cor.* 12. *d* 1 *Tim.* 4. 9. *e* *Prov.* 8. 3. *f* 1 *Pet.* 2. 1, 2. *g* *Psal.* 119. 18. *h* *Acts* 18. 11. *i* *Heb.* 4. 2.

n 1 *Thes.* 2. 13. Word of God *n*: meditate *o*: and confer of it *p*: hide it in their hearts *q*: and bring forth the fruit of it in their lives *r*.

o Luke 9. 44.

q Luke 21. 14.

q Prov. 2. 1

r Luk. 8. 15.

Q. 161. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred, but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted *s*:

s 1 *Pet.* 3. 21.

Q. 162. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church *t*: to signifie, seal, and exhibit *u*: unto those that are within the Covenant of Grace *w*: the benefits of his mediation *x*: to strengthen, and increase their faith, & all other graces *y*: to oblige them to obedience *z*: to testifie and cherish their love and Communion one with another *a*: and to distinguish them from those that are without *b*.

t Gen. 17. 7 10.

u Rom. 4. 11

w Rom. 15. 8.

x Acts 2. 38.

y Rom. 4. 11

z Rom. 6. 3. 4.

a Eph. 4. 2, 3, 4, 5.

b Eph. 2. 11, 12.

Q. 163. *What are the parts of a Sacrament?*

A. The parts of a Sacrament are two; the one, an outward and sensible

ible ſign, uſed according to Chriſts own appointment; the other an inward and ſpiritual grace, thereby ſignified *c*.

*c Mat.*3.11 1 Pet.2.21.

Q. 164. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church only two Sacraments, Baptiſm, and the Lords Supper *d*.

*d Mat.*28. 19.

Q. 163. *What is Baptiſm?*

A. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained the waſhing with water, in the Name of the Father, and of the Son, and of the holy Ghoſt *e*: to be a ſign and ſeal of ingrafting into himſelf *f*: of remiſſion of ſins by his blood *g*: and regeneration by his Spirit *h*: of Adoption *i*: and reſurrection unto everlaſting life *k*: and whereby the parties baptized are ſolemnly admitted into the viſible Church *l*: and enter into an open and profeſſed ingagement to be wholly and only the Lords *m*.

1 *Cor.*11. 20, 23.

e Mat. 28. 19.

f Gal. 3.2.

g Mat. 14.

*h Tit.*3. 5.

*i Gal.*3.26, 27.

k 1 *Cor.*15. 29.

l 1 *Cor.*12. 13.

Q. 166. *Unto whom is Baptiſm to be adminiſtred?*

*m Rom.*6.4

A. Baptiſm is not to be adminiſtred to any that are out of the viſi-

Church, and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him *n*: but infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect, within the Covenant, and to be baptized *o*.

n Acts 8. 36, 37. *Acts* 2. 38.

o Gen. 17. 7, 9. *Luke* 18. 15, 16. *Rom.* 11. 16

Q. 167. *How is our Baptism to be improved by us?*

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others *p*: by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein *q*: by being humbled for our sinful defilements, our falling short of, and walking contrary to the grace of Baptism and our ingagements *r*: by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*: by drawing strength from the death and resurrection of Christ

p Rom. 6. 3. 4, 5.

q 1 *Cor.* 1. 11 12, 13. *Rom.* 6. 2, 3

s Rom. 4. 11, 2.

Christ into whom we are baptized for the mortifying of sin, and quickning of grace *t*. and by endeavouring to live by faith *u*: to have our conversation in holiness and righteousness *w*: as those that have therein given up their names to Christ *x*: and to walk in brotherly love, as being baptized by the same spirit into one body *y*.

Q. 168. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament *z*: wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth: and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace *a*: have their union and Communion with him confirmed *b*: testifie and renew their thankfulness *c*: and ingagement to God *d*: and their mutual love, and fellowship each with other, as members of the same mystical body *e*.

Q. 169. *How hath Christ appointed bread & wine to be given & received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the ministers of his Word, in the administra-

t Rom. 6. 3. 4, 5.
u Gal. 3. 26 27.
w Rom. 6. 22.
x Act. 2. 38
y 1 Cor. 12 13, 25, 26. 27.
z Luke 22. 20.
a Mat. 26. 26, 27, 28.
b 1 Cor. 10. 15.
c 1 Cor. 11. 24, 25, 26.
d 1 Cor. 10. 14, 15, 16.
e 1 Cor. 10. 17.

tion of the Sacrament of the Lords Supper, to set apart the Bread and wine from common use, by the word of institution, thanksgiving, & prayer, to take and break the Bread, and to give both the Bread, and the Wine to the Communicants, who are, by the same appointment, to take & eat the Bread, and to drink the Wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 *Cor.* 11. 23,24. *Mat.*26,26 27,28.

Q. How do they that worthily communicate in the Lords Supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lords Supper *g*: and yet are spiritually present to the faith of the receiver, no less truly and really then the elements themselves are to their outwards senses *h*: so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporal, or carnal but in a spiritual manner, yet truly & really *i*: while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*.

g *Acts* 3. 2.

h *Mat.*26. 26, 28.

i 1 *Cor.*11. 24,25,26. 27,28,29.

k 1 *Cor.*10 16.

Q.

Q. 171. *How are they that receive the Sacrament of the Lords Supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come to prepare themselves thereunto, by examining themselves *l*: of their being in Christ *m*: of their sins and wants *n*: of the truth and measure of their knowledge *o*: faith *p*: repentance *q*: love to God and the brethen *r*: charity to all men *s*: forgiving those that have done them wrong *t*: of their desires after Christ *u*: and of their new obedience *w*: and by renewing the exercise of these graces *x*: by serious meditation *y*: and fervent prayer *z*.

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper may have true interest in Christ, though he be not yet assured thereof *a*: and in Gods account, hath it, if he be duely affected with the apprehension of the want of it *b*: & unfainedly

l 1 Cor. 11. 18.
m 1 Cor. 13 5.
n 1 Cor. 5. 7
o 1 Cor. 11. 29.
p 2 Cor. 13. 5.
q Zech. 12. 10.
r 1 Cor. 10. 15, 17.
s 1 Cor. 5. 8.
t Mat. 5. 23, 24.
u Isa. 55. 1.
w 1 Cor. 5. 7, 8.
x 1 Cor. 11. 25, 26, 28.
y 1 Cor. 13. 24, 25.
z 2 Chr. 30. 18. 19.

a Isa. 50. 10.
b Isa. 54. 7. 8, 9, 10.

c Phil. 3. 8. 9. d 2 Tim. 2. 19. e Isa. 40. 11 20, 31. Mat. 21. 28 f Mat. 9. 22 g Acts 2. 37. h Rom. 4. 11

nedly desires to be found in Christ c: and to depart from iniquity d: in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians e) he is to bewail his unbelief f, and labour to have his doubts resolved g: and so doing he may and ought to come to the Lords Supper, that he may be further strengthened h.

Q. 173. *May any who profess the faith, and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church i: until they receive instruction, and manifest their reformation k.

i 1 Cor. 11. 27. to the end. 1 Tim. 5. 22. k 2 Cor. 3. 7

Q. 174. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A. It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with all holy reverence

erence and attention they wait upon God in that Ordinance *l*: diligently obſerve the Sacramental Elements and actions *m*: heedfully diſcern the Lords Body *n*: and affectionatly meditate on his death and ſufferings *o*: and thereby ſtir up themſelves to a vigorous exerciſe of their graces *p*: in judging themſelves *q*: and ſorrowing for ſin *r*: in earneſt hungring and thirſting after Chriſt *ſ*: feeding on him by faith *t*: receiving of his fulneſs, reſting in his merits *w*: rejoycing in his love *x*: giving thanks for his grace *y*: in renewing of their Covenant with God *z*: and love to all the Saints *a*.

Q. 175. *What is the duty of Chriſtians after they have received the Sacrament of the Lords Supper?*

A. The duty of Chriſtians after they have received the Sacrament of the Lords Supper, is ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſs *b*: if they find quickning and comfort, to bleſs God for it *c*: beg the continuance of it *d*: watch againſt relapſes *e*: fulfil their vows *f*, and incourage themſelves to a frequent attendance on

*l Lev.*10.3. *m Exod.*14 8. *n* 1 *Cor.*11. 29. *o Luke* 12. 19. *p* 1 *Cor.*12. 26. *q*1*Cor.*11.3 *r Zec.* 12. 10. *ſ Rev.* 13. 17. *t Joh.*6.25. *u Joh.*4.16 *w Phil.*3.9. *x Pſ.*63.4, 5. *y Pſ.*22.26. *z Jer.*50. 5. *a Act.*2.11 *b Pſ.*28.7. *c Chr.* 30. 21.to 26. *d Pſ.*36.10 *e* 1 *Cor.* 10. 3,4,5.11. *f Pſ.*50.14.

g 1 *Cor.* 11. 25,26. on that ordinance *g*: but if they find not present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*: in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time *i*: but if they see they have failed in either, they are to be humbled *k*: and to attend upon it afterward with more care & diligence *l*.

h Can. 5. 1. to 6.

i Psal. 125. 1,2.

k 2 *Cor.* 30. 18,19.

l 2 *Cor.* 7. 11.

Q. 176. *Wherein do the Sacraments of Baptism and the Lords Supper agree?*

A. The Sacraments of Baptism and the Lords Supper agree, in that the Author of both is God *m*: the spiritual parts of both is Christ and his benefits *n*: both are seals of the same Covenant *o*: are to be dispensed by Ministers of the Gospel and by none other *p*: and to be continued in the Church of Christ until his second coming *q*.

m Mat. 28. 19.

n Rom. 6. 3. 4.

o Rom. 4. 11

p Joh. 1. 33.

q Mat. 1. 19.

Q. 177. *Wherein do the Sacraments of Baptism and the Lords Supper differ?*

A. The Sacraments of Baptism and the Lords Supper differ, in that Baptism is to be administred but once with water, to be a sign and seal of our regeneration and ingrafting into Christ *r*: and that even to infants *s*: whereas

r Mat. 3. 11

s Gen. 17. 7.

whereas the Lords Supper is to be adminiſtred often, in the Elements of bread and wine, to repreſent and exhibite Chriſt as ſpiritual nouriſhment to the ſoul *t*: and to confirm our continuance and growth in him *u*: and that only to ſuch as are of years and abilitie to examine themſelves *w*.

Q. 178. *What is Prayer?*

A. Prayer is an offering up of our deſires unto God *x*: in the name of Chriſt *y*: by the help of his ſpirit *z*: with confeſſion of our ſins *a*: and thankful acknowledgement of his mercies *b*.

Q. Are we to pray unto God only?

A. God only being able to ſearch the hearts *c*: hear the requeſts *d*: pardon the ſins *e*: & fulfil the deſires of all *f*: and only to be believed in *g*: & worſhipped with religious worſhip *h*: prayer which is a ſpecial part thereof *i*: is to be made by all to him alone *k*: and to none other *l*.

Q. 110. *What is it to pray in the Name of Chriſt?*

A. To pray in the Name of Chriſt, is in obedience to his command, and in confidence on his promiſes, to aſk mercy for his ſake *m*: not by bare men-

t 1 *Cor.* 1. 23, 24, 25, 26.
u 1 *Cor.* 10. 16.
w 1 *Cor.* 11 28, 29.
x Pſ. 62. 8.
y Joh. 16. 23.
z Rom. 8. 26.
a Pſ. 31. 5, 6.
b Phil 4. 6.
c 1 *King.* 8. 39.
d Pſ. 65. 2.
e Mic. 7. 18
f Pſal. 145. 18, 19.
g Rom. 10. 11.
h Mat. 1. 10
i 1 *Cor.* 1. 2.
k Pſ. 50. 15
l Rom. 10. 14.
m John 14. 14, 1.

*n Mat.*7.21 mentioning of his Name *n*, but by drawing our encouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt *o Heb.*4.14 15.16. and his mediation *o*.

1 *John.*5. 13.14,15. Q. 181. *Why are we to pray in the Name of Chriſt.*

A. The ſinfulneſs of man, and his diſtance from God by reaſon thereof, being ſo great as that we can have no acceſs into his preſence without *p John.*14. 6. a Mediator *p*: and there being none *Iſa.*59.2. in Heaven or Earth appointed to, or fit for that glorious work, but *q John.*6. 27. Chriſt alone *q*: we are to pray in no other Name but his only *r*.

*r Col.*3.17. *Heb.*13.15. Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to underſtand both for whom, and what, and how prayer is to be made, and by working and quickning in our heart (although not in all perſons, nor at all times in the ſame meaſure) thoſe apprehenſions, affections, and graces which are requiſit for the right per- *f Rom.*8.26. 27. formance of that duty *f*.

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole Church

urch of Christ, upon Earth *t*: for
gistrates *u*: and Ministers *w*: for
r selves *x*: our brethren *y*: yea our
emies *z*: and for all sorts of men
ing *a*: or that shall live hereafter
but not for the dead *c*: nor for
ose that are known to have sinned
e sin unto death *d*.

Q. 184. *For what things are we to pray?*

A. We are to pray for all things
ding to the glory of God *e*: the
elfare of the Church *f*: our own *g*:
others good *h*: but not for any
ing that is unlawful *i*.

Q. 185. *How are we to pray?*

A. We are to pray with an awful
prehension of the Majesty of God
: and deep sense of our own un-
orthiness *l*: necessities *m*: and sins *n*:
ith patience *o*: thankful *p*: and enlar-
d hearts *q*: with understanding,
ith, sincerity, fervency, love & perse-
rance, waiting upon him with
umble submission to his will.

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of
e to direct us in the duty of pray-
: but the special rule of direc-
n is that form of prayer, which our Saviour

t Eph.6.18.
u 2 Tim.1.3
12.
w Col.4.3.
x Gen. 13.
11.
y Jam.16.
z Mat.3.
41.
a 1 Tim.2.
1,2.
b John 17.
20.
c Sam.12.
d 1 Joh.5.
16.
e Mat.6.9.
f Ps.51.18.
g Mat.7.11
h Ps. 125.
14.
i 1 Joh.5.1
k Eccl.3.1.
l Gen.18.17
m Luke 15.
17,18,19.
n Luke 18.
13,14.
o Ps.51.17.
p Phil.4.6.
q 1 Sam.1.
15.

Saviour Christ taught his Disciple
b Mat.6. 5. commonly called the Lords Prayer
to 13. *Q.* 187. *How is the Lords Prayer*
Luke 11. 2, *be used?*
3, 4. A. The Lords Prayer is not on
for direction as a pattern accordin
to which we are to make othe
prayers; but may also be used as
prayer, so that it be done with un
derstanding, faith, reverence, and o
c Mat.6. 9. ther graces necessary to the righ
Luke 11.2. performance of the duty of prayer
Q. 188. *Of how many parts doth th*
Lords Prayer consist?
A. The Lords Prayer consists o
three parts, a Preface, Petitions, an
a conclusion.
Q. 189. *What doth the Preface of th*
Lords Prayer teach us?
A. The Preface of the Lords Prayer
[contained in these words, *Our Fa-*
d Mat.6.9. *ther which are in Heaven* d:] teacheth
us, when we pray, to draw near to
God with confidence of his fatherly
e Luke 11. goodness, and our interest therein e;
13. with reverence and all other child-
*f Isa.*46. 9. like dispositions *f*: Heavenly affecti-
*g Ps.*11.1. ons *g*: and due apprehensions of his
*h Isa.*63. 15 soveraign power, majesty and graci-
16 ous condescension *h*: as also to pray
i Acts 11.5 with and for others *i*.

Q. 190. *What do we pray for in the Petition?*

A. In the firſt Petition [which is, *Hallowed be thy Name* k:]acknowledg- the utter inability and indiſpoſi- that is in our ſelves and all men honor God aright *l*: we pray that would by his grace inable and ine us and others to know, to nowledge and highly to eſteem *m*: his titles *n*: attributes *o*: ordi- ces, word *p*: works and whatſo- he is pleaſed to make himſelf wn by *q*: and to glorifie him in ught, word *r*: and deed *ſ*: that he lid prevent and remove Atheiſm norance *u*: idolatry *w*: prophanc- *x*: and whatſoever is diſhonou- e to him *y*: and by his overruling idence direct and diſpoſe of all gs to his own glory *z*.

Q. 191. *What do we pray for in ſecond Petition?*

A. In the ſecond Petition] which *Kingdom come* a:] acknowledg- our ſelves and all mankind to be ature under the dominion of ſin Satan *b*: we pray that the King- of ſin and Sathan may be de- ed *c*: the Goſpel propagated ughout the world *d*: the Jews called

*k Mat.*6. 9.
l 2 *Cor.*3. 5.
*m Pſ.*67. 2.
*n Pſ.*83.18.
*o Pſ.*86.10.
p 2*Theſ.*3.2.
q Pſ. 145. *throughout.*
*r Pſ.*103.1.
ſ Phil. 19. 11.
*t Pſ.*67.1.
*u Eph.*1.17
*w Pſ.*98.7.
*x Pſ.*74.18
y 2 *Kin.*19. 15, 16.
z 1 *Chron.* 20.6,10.
*a Mat.*6,10
*b Eph.*2. 2.
*c Pſ.*58. 1.
d 2*Theſ.*3.1

*e Rom.*10.1 called *e*: the fulneſs of the Gentil
f Joh. 17. brought in *f*: the Church furniſhe
9.20. with all Goſpel officers and ordina
*g Mat.*9. ces *g*: purged from corruption *h*: cou
18. tenanced and maintained by the ci
*h Mal.*3.1. Magiſtrate *i*: that the ordinances
11. Chriſt may be purely diſpenſed a
i 1 *Tim.*2. made effectual to the converting
1,2. thoſe that are yet in their ſins, & t
confirming, comforting and buildi
up of thoſe that are already conv
k Acts 4. ted *k*: that Chriſt would rule in o
29,30. hearts here, & haſten the time of
*l Eph.*3.14. ſecond coming, & our reigning wi
to 21. him for ever *m*: and that he wou
m Rev. 22. be pleaſed ſo to exerciſe the Kin
10. dom of his power in all the Wor
*n Iſa.*64. 1, as may beſt conduce to theſe ends
2.

Q. 192. *What do we pray for in t*
third Petition?

A. In the third Petition, [which
Thy will be done on Earth as it is
*o Mat.*6.10 *Heaven* o:] acknowledging that by n
ture we and all men are not only u
terly unable & unwilling to know
*p Rom.*7. to do the will of God *p*: but prone
18. rebel againſt his word *q*: to repine
*q Rom.*8.7. murmure againſt his providence *r*:
*r Exod.*17. wholly enclined to do the will of t
7. fleſh, & of the devil *ſ*: we pray th
*ſ Eph.*2.2. God would by his Spirit take aw
fro

n our ſelves and others, all blind-
weakneſs, indiſpoſedneſs w: and
werſneſs of heart *x*:& by his graces
e us able and willing to know,
nd ſubmit to his will in all things
ith the like humility *z*: chear-
eſs *a*: faithfulneſs *b*: diligence *c*:
l *d*: ſincerity *e*: and conſtancy *f*:
he Angels do in Heaven *g*.

Q. 193. *What do we pray for in the*
th Petition?

A. In the fourth Petition, [which is,
ve us this day our daily bread h.]
nowledging that in *Adam* and by
ſin, we have forfeited our right
ll the outward bleſſings of this
, and deſerve to be wholly depri-
d of them by God, and to have
m curſed to us in the uſe of them
nd that neither they of themſelves
e able to ſuſtain us *k*: nor we to
rit *l*: or by our own induſtry to
ocure them *m*: but prone to de-
re: get *o*: and uſe them unlawful-
y: we pray for our ſelves and o-
ers, that both they and we waiting
on the providence of God, from
y to day in the uſe of lawful
eans, may of his free gift, and as
his fatherly wiſdom ſhall ſeem
ſt, enjoy a competent portion of
them

w *Mat.* 26. 40,41.
x *Jer.*21. 18,19.
y *Pſ.*110.1, 8,25, 6.
z *Mic.*6.8.
a *Pſ.*100.2
b *Iſa.*38.3.
c *Pſ.* 119. 4. 5.
d *Rom.*12. 11.
e *Pſ.* 119. 80.
f *Pſ.* 119. 112.
g *Iſa.*6.2.
h *Mat.*6. 11.
i *Gen.*2.17
k *Deut.*8.5.
l *Gen.*32. 10.
m *Deut.*8. 17, 18.
n *Jer.*6.13.
o *Hoſ.*2.7.
p *Jam.* 4.3.

q Gen. 4. 12,13,14. them *q*: and have the same continue and blessed unto us in our holy an comfortable use of them *r*: and co

r 1 *Tim.*4. 3,4,1. tentment in them *s*: & be kept fro all things that are contrary to o

s 1 *Tim.*6. 6,7,8. temporal support and comfort *t*.

*t Prov.*30. 8, 9. Q. 194. *What do we pray for in fifth Petition?*

A. In the fifth Petition [which *Forgive us our debts as we forgive o*

*u Mat.*6.12 *debters* u:] acknowledging that we all others are guilty both of origin and actual sin, and thereby becom debters to the justice of God, an that neither we, nor any other crea ture can make the least satisfactio

*w Rom.*3.9 to 22. for that debt *w*: we pray for our selv & others, that God of his free grac would, through the obedience & sa tisfaction of Christ apprehended an applyed by faith, acquit us both fro

x Rom. 3. 24,25, 26. the guilt and punishment of sin *x*: ac cept us in his beloved *y*, continue hi

*y Eph.*1.5. 7. favour and grace to us *z*: pardon ou daily failings *a*: & fill us with peac

z 2 *Pet.*1.2 *a Hos.*14.2. and joy, in giving us daily more an more assurance of forgiveness *b*: which

*b Rom.*15. 13. we are the rather emboldned to ask and encouraged to expect when we have this Testimony in our selves,

*t Luk.*11.4 that we from the heart forgive others their offences *c*.

Q. 195. *What do we pray for in the Petition?*

A. In the ſixth Petition, [which is, *Lead us not into temptation, but deliver us from evil*:] acknowledging the moſt wiſe, righteous and gracious God, for divers holy and juſt, may ſo order things, that we may be aſſaulted, and for a time led captive by temptations *e*: that Satan *f*: the world *g*: and the fleſh are ready powerfully to draw us aſide and into us *h*: and that we, even after the pardon of our ſins, by reaſon of our corruption *i*: weakneſs, and want of watchfulneſs *k*: are not only ſubject to be tempted, & forward to expoſe themſelves unto temptations *l*: but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them and to improve them *m*: and worthy to be left under the power of them *n*: we pray that God would ſo over-rule the world and all in it *o*: ſubdue the ſin *p*: and reſtrain Satan *q*: order all things *r*: beſtow and bleſs all means of grace *ſ*: and quicken us to watchfulneſs in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin *t*: or if tempted, that by his ſpirit

d Mat. 6. 13
e 2 Cor. 32.
31.
f 1 Chr. 21.
1.
g Luke 21.
34.
h Jam. 1.
14.
i Gal. 5. 17
k Mat. 26.
41.
l Mat. 26.
63, 70, 71,
72.
m Rom. 7.
23, 24.
n Pſ. 81. 11
12.
o John 17.
15.
p Pſ. 51. 10.
q 2 Cor. 12.
7, 8.
r 1 Cor. 10.
12, 13.
ſ Heb. 13.
20, 21.
t Mat. 26.
41.

rit we may be powerfully supported
u Eph. 3.14 and enabled to ſtand in that hour
15,16,17. temptation *u*: or when fallen, raiſed
*w Pſ.*51.12 again and recovered out of it *w*: and
x 1 *Pet.* 5. have a ſanctified uſe and improve-
8,9, 10. ment thereof *x*: that our ſanctification
y 2 *Cor.*13. on and ſalvation may be perfected
7, 9. Satan trodden under our feet *z*: and
*z Rom.*16. we fully freed from ſin, temptation
20. and all evil for ever *a*.

a John 17. 1. *Q.* 196. *What doth the concluſion of the Lords Prayer teach us?*

*b Mat.*6.13. A. The concluſion of the Lords
c Rom. 15. Prayer, [which is, *For thine is the*
30. *Kingdom, the power and the glory, for*
*d Dan.*9.4. *ever, Amen* b:] teacheth us to enforce
7,8,9, 16, our Petitions with arguments *c*: which
17,18,19. are to be taken not from any worthi-
*e Phil.*4.6. neſs in our ſelves, or in any other
f 1 *Chr.* 29. creature, but from God *d*: and with
10, to 13. our prayers to joyn praiſes *e*: aſcri-
*g Eph.*3.20 bing to God alone eternal Soveraignty,
21. ty, omnipotency, and glorious excel-
h 2 *Chr.*20. leney *f*: in regard whereof, as he
6, 11. is able and willing to help us *g*: ſo
i 2 *Chr.*14. we by faith are imboldned to plead
11. with him that he would *h*: and quietly
k 1 *Cor.*14. ly to rely upon him that he will ſul-
16. fil our requeſts *i*: and to teſtifie this
our deſire and aſſurance, we ſay,
Amen.

The

The Shorter
CATECHISM,

rſt agreed upon by
e Aſſembly of Divines at
eſtminſter.

nd now appointed by the
General Aſſembly of the Kirk of
Scotland, to be a part of Unifor-
mity in Religion, between the
Kirks of *Chriſt*, in the three King-
doms.

QUESTION. 1.

W*Hat is the chief end of man?*
A. Mans chief end is to
orifie God *a*: and to enjoy him for
er *a*.

Q. 2. *What rule hath God given to*
rect us how we may glorifie and
joy him?
A. The Word of God (which
contained in the Scriptures of the
ld and New Teſtament *c*:) is the
ly rule to direct us how we may
orifie and enjoy him *d*.

a 1 *Cor.* 10. 2. *Rom.* 11. 26

b *Pſ.* 73. 15. *to the end.*

c 2 *Tim.* 3. 16.

d 1 *John* 1 3, 4.

What

rit we may be powerfully suppor
u Eph. 3.14 and enabled to stand in that hour
15,16,17. temptation *u*: or when fallen, rais
*w Ps.*51.12 again and recovered out of it *w*: a
x 1 *Pet.* 5. have a sanctified use and impro
8,9, 10. ment thereof *x*: that our sanctifica
y 2 *Cor.*13. on and salvation may be perfected
7, 9. Satan trodden under our feet *z*: a
*z Rom.*16. we fully freed from sin, temptatio
20. and all evil for ever *a*.
a John 17. *Q.* 196. *What doth the conclusion*
1. *the Lords Prayer teach us?*
*b Mat.*6.13. A. The conclusion of the Lor
c Rom. 15. Prayer, [which is, *For thine is t*
30. *Kingdom, the power and the glory, f*
*d Dan.*9.4. *ever, Amen* b:] teacheth us to enfor
7,8,9, 16, our Petitions with arguments *c*: whic
17,18,19. are to be taken not from any worth
*e Phil.*4.6. ness in our selves, or in any othe
f 1 *Chr.* 29. creature, but from God *d*: and wit
10, to 13. our prayers to joyn praises *e*: ascri
*g Eph.*3.20 bing to God alone eternal Soveraign
21. ty, omnipotency, and glorious exce
h 2 *Chr.*20. leney *f*: in regard whereof, as h
6, 11. is able and willing to help us *g*: s
i 2 *Chr.*14. we by faith are imboldned to plea
11. with him that he would *h*: and quiet
k 1 *Cor.*14. ly to rely upon him that he will ful
16. fil our requests *i*: and to testifie thi
our desire and assurance, we say
Amen.

The

The Shorter

CATECHISM,

rſt agreed upon by
e Aſſembly of Divines at
eſtminſter.

nd now appointed by the
General Aſſembly of the Kirk of
Scotland, to be a part of Unifor-
mity in Religion, between the
Kirks of *Chriſt*, in the three King-
doms.

QUESTION. 1.

W*Hat is the chief end of man?*

A. Mans chief end is to
orifie God *a*: and to enjoy him for
er *a*.

Q. 2. What rule hath God given to
inct us how we may glorifie and
oy him?

A. The Word of God (which
contained in the Scriptures of the
ld and New Teſtament *c*:) is the
ly rule to direct us how we may
orifie and enjoy him *d*.

a 1 *Cor.* 10. 2. *Rom.* 11. 26 *b Pſ.* 73. 15. *to the end.* *c* 2 *Tim.* 3. 16. *d* 1 *John* 1 3, 4.

What

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God; and what duty God requires of man *e*.

Q. 4. *What is God?*

A. God is a ſpirit *f*: infinite *g*: eternal *h*: and unchangeable *i*: in his being *k*: wiſdom *l*: power *m*: holineſs *n*: juſtice, goodneſs, and truth *o*.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God *p*.

Q. 6. *How many perſons are there in the God-head?*

A. There are three Perſons in the God-head, the Father, the Son, and the holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory *q*.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpoſe according to the counſel of his Will, whereby for his own glory, he hath fore-ordained whatſoever comes to paſs *r*.

Q. 8. *How doth God execute his Decrees?*

A. God executeth his Decrees in the

e 2 *Tim.* 1. 13. & 3. 16.
f *John.* 4. 24.
g *Job* 11. 7, 8, 9.
h *Pſ.* 90. 2.
i *Jam.* 1. 17.
k *Exod.* 3. 14.
l *Pſ.* 147. 5.
m *Rev.* 4. 8.
n *Rev.* 15. 5
o *Exod.* 54. 6, 7.
p *Deut.* 6. 4.
q 1 *John* 5. 7.
r *Eph.* 1. 4. 11.

e works of Creation & Providence.

Q. 9. *What is the work of Creation?*

A. The work of Creation is Gods aking all things of nothing, by the ord of his Power, in the ſpace of x days, and all very good *ſ*.

Q. 10. *How did God create man?*

A. God created man, male and fe-le after his own image, in know-lge, righteouſneſs, and holineſs, th dominion over the creatures *t*.

Q. 11. *What are Gods works of Pro-idence?*

A. Gods works of Providence are, moſt holy *u*: wiſe *w*: and power-preſerving *x*: and governing all creatures and all their actions *y*.

Q. 12. *What ſpecial act of providence God exerciſe towards man in the te wherein he was created?*

A. When God had created Man, entered into a Covenant of life h him, upon condition of perfect dience: forbidding him to eat the Tree of knowledge of good evill, upon pain of death *z*.

Q. 13. *Did our firſt Parents continue e eſtate wherein they were created?*

A. Our firſt Parents, being left to freedom of their own will, fell n the eſtate wherein they were

ſ *Gen.* 1. *cap.* *Heb.* 11. 5.

t *Gen.* 1. 26. 27. 28. *Eph.* 4. 24.

u *Pſal.* 145. 17. *w* *Pſ.* 104. 24. *Iſa.* 28. 29. *x* *Heb.* 1. 3. *y* *Pſ.* 183. 9. *Mat.* 10. 29, 30, 31.

z *Gal.* 3. 12. *Gen.* 2. 17.

created, by sinning against God *a*.

a Gen. 3. 6, 7, 8, 13. *Eccl.* 7. 29.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God. *b*.

b 1 *John* 4. 4.

Q. 15. *What was the sin whereby our first Parents fell from the estate wherein they were created?*

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Gen. 3. 6. 12.

Q. 16. *Did all mankind fall in* Adams *first Transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression *d*.

d Gen. 2. 17. 17. *Rom.* 5. 12. 1 *Cor.* 15. 21, 22.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *e*.

e Rom. 5. 12.

Q. 18. *Wherein consists the sinfulness of that estate wherein to man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Original righteousness, and the corruption of his whole nature, which is

com

ommonly called Original ſin, to-
ether with all actual tranſgreſſions
hich proceed from it *f.*

*f Rom.*5.18

Q. 19. *What is the miſery of that ſtate whereinto man fell?*

19. *Eph.*2.1, 2, 3.

A. All mankind by their fall loſt ommunion with God *g*: are under s wrath & curſe *h*: & ſo made liable all miſeries in this life, to death it lf, and to the pains of hell for ever *i.*

*g Gen.*3.8, 10, 24. *h Eph.* 2.2, 3. *i Lam.*3.39 *Mat.* 25. 41, 46.

Q. 29. *Did God leave all mankind periſh in the eſtate of ſin and miſery?*

A. God, having out of his meer od pleaſure from all eternity, ele-ed ſome to everlaſting life *k*: did er into a Covenant of grace, to de-er them out of the eſtate of ſin & ſery, and to bring them into an ate of ſalvation by a Redeemer *l.*

*k Eph.*2.4. *l Rom.*3.10

Q. 21. *Who is the Redeemer of Gods ſt?*

21, 22.

A. The only Redeemer of Gods ſt, is the Lord Jeſus Chriſt *m*: who ing the eternal Son of God, be-me man *n*: and ſo was, and conti-th to be God and man, in two di-nct natures, & one perſon, for ever *o.*

m 1 *Tim.*2. 3, 6. *n Joh.*1.14 *Gal.*1.4. *o Rom.*9, 5. *Heb.*7.24, 25.

Q. 22. *How did Chriſt being the Son Gods become man?*

A. Chriſt the Son of God became n, by taking to himſelf a true bo-

dy *p*: and a reasonable souul *q*: being conceived by the power of the holy Ghost in the womb of the Virgin Mary, & born of her *r*: yet without sin *s*.

Q. 23. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation, and exaltation *t*.

Q. 24. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word, and Spirit, the Will of God for our salvation *u*

Q. 25. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*: and reconcile us to God *x*: and in making continual intercession for us *y*.

Q. 26. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*: and defending us *b*: and in restraining and conquering all his and our enemies *c*.

p Heb. 2. 14. 16. & 10. 5
q Mat. 26. 38.
r Luk. 1. 27 31. 35.
s Heb. 4. 15. & 7. 16.
t Acts 3. 21 22. Heb. 12. 25.
u Joh. 1. 18 Joh. 15. 15 & 20. 31.
w Heb. 9. 14. 18.
x Heb. 2. 17
y Heb. 7. 24, 25.
z Acts 15. 14, 15, 16.
a Isa. 33. 22
b Isa. 32. 2, 3.
c 1 Cor. 15. 25.

Q. 27. *Wherein did Christs Humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*: made under the Law *e*: undergoing the miseries of this life *f*: the wrath of God *g*: and the cursed death of the Cross *h*: in being buried *i*: and continuing under the power of death for a time *k*.

Q. 28. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising again from the dead on the third day *l*: in ascending up into Heaven *m*: in sitting at the right hand of God the Father *n*: and in coming to judge the world at the last day *o*.

Q. 29. *How are we made partakers of the Redemption purchased by Christ?*

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us *p*: by his holy Spirit *q*:

Q. 30. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applyeth to us, the Redemption purchased by Christ, *r*: by working Faith in us *r*: and thereby uniting us to Christ in our Effectual Calling *s*;

d Luke 2.7.
e Gal.4.4.
f Heb.12.2.3.
g Luke 22.44.
h Phil.2.8.
i 1 Cor.15.3.
k Acts 1.24,25,26.
l 1 Cor. 13.4.
m Mar. 16.19.
n Eph.1.20
o Acts 2.11 & 17.31.
p John 1.12 13.
q Tit.3.5, 6
r Eph.1.13.14.
s Eph.3.17 1 Cor.8.9..

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit *i*: whereby convincing us of our ſin and miſery *u*: inlightening our minds in the knowledge of Chriſt *w*: and renewing our wills *x*: he doth perſwade and inable us to imbrace Jeſus Chriſt freely offered to us in the Goſpel *y*.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called, do in this life partake of Juſtification *z*: Adoption *a*: Sanctification, and the ſeveral benefits which in this life do either accompany or flow from them *b*.

Q. 33. *What is Juſtification?*

A. Juſtification is an act of Gods free grace, wherein he pardoneth all our ſins *c*: and accepteth us as righteous in his ſight *d*: only for the righteouſneſs of Chriſt imputed to us *e*: and received by Faith alone *f*.

Q. 34. *What is Adoption?*

A. Adoption is an act of Gods free grace *g*: whereby we are received into the number, & have a right to all the priviledges of the Sons of God *h*.

Q. 35. *What is Sanctification?*

A. Sanctification is the work of God's

i 2 *Tim.*1.9 2 *Theſ.*2.13 14.
*u Act.*1.37
w Acts 26. 18.
*x Ezek.*36. 26, 27.
y John 6. 44,45.
*z Rom.*8. 30.
*a Eph.*1.5.
b 1 *Cor.*1. 16, 20.
*c Rom.*3.24 25.
d 2 *Cor.*5. 12, 21.
*e Rom.*5.17 18, 19.
*f Gal.*2.16. *Phil.*3.9.
g 1 *Joh.*3.1.
*h Joh.*1.12 *Rom.*8.7.

God free grace *i*, whereby we are renewed in the whole man after the Image of God *k*: and are inabled more and more to die unto ſin, and live unto righteouſneſs *l*.

Q. 36. *What are the benefits which in this life do accompany or flow from Juſtification, Adoption & Sanctification?*

A. The benefits which in this life do accompany or flow from Juſtification, Adoption, and Sanctification, are, aſſurance of Gods love, peace of conſcience *m*: joy in the Holy Ghoſt *n*: increaſe of grace *o* and perſeverance therein to the end *p*.

Q. 37. *What benefits do Believers receive from Chriſt at death?*

A. The ſouls of Believers are at their death made perfect in holineſs *q*: and do immediatly paſs into glory *r*: and their bodies being ſtill united to Chriſt *ſ*: do reſt in their graves *t*: till the Reſurrection *u*.

Q. 38. *What benefits do Believers receive from Chriſt at the reſurrection?*

A. At the reſurrection, Believers being raiſed up in glory *w*: ſhall be openly acknowledged and acquitted in the day of Judgment *x*: and made perfectly bleſſed in full enjoying of God *y*: to all eternity *z*.

i 2 *Theſ.* 2 13. *k* *Eph.* 4.23 24. *l* *Rom.* 6.4, 5. *Rom.* 8.1. *m* *Rom.* 5.5. 25. *n* *Rom.* 14. 17. *o* *Pro.* 4.18. *p* 1 *John* 5. 14. *q* *Heb.* 12. 23. *r* *Phil.* 2.23. *ſ* 1 *Theſ.* 4. *t* *Iſa.* 57.11 *u* *Job* 29. 26, 27. *w* 1 *Cor.* 15 43. *x* *Mat.* 25. 2. *y* 1 *Joh.* 3.2 *z* 1 *Theſ.* 4.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will *a*.

*a Mic.*6. 8.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

b Rom. 2. 14,15. & 10.5.

Q. 41. *Where is the Moral Law summarily comprehended?*

A. The Moral Law is summarily comprehended in the Ten Commandments *c*.

*c Deut.*10. 4.

Q. 42. *What is the sum of the Ten Commandments?*

A. The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind: and our Neighbour as our selves *d*.

*d Mat.*22. 37.to 41.

Q. 43. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these words, [*I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage* e.]

*e Exod.*49. 4.

Q. 44. *What doth the Preface to the Ten Commandments teach us?* *A.*

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments *f*.

f Luke 1. 74, 7.

Q. 45. *Which is the firſt Commandment?*

A. The firſt Commandment is, [*Thou ſhalt have no other Gods before me* g.]

g Exod. 18 3.

Q. 46. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know and acknowledge God to be the only true God, and our God *h*: and to worſhip and glorifie him accordingly *i*.

h 1 *Chr.* 18 9.

i Mat. 4. 10

Q. 47. *What is forbidden in the firſt Commandment?*

A. The firſt Commandment forbiddeth the denying *k*: or not worſhipping & glorifying the true God, as God *l*: and our God *m*: and the giving that worſhip and glory to any other, which is due to him alone *n*.

k Pſ. 11. 1.

l Rom. 1. 21

m Pſ. 81. 10, 11.

n Rom. 1. 23 26.

Q. 48. *What are we eſpecially taught by theſe words* [Before me] *in the firſt Commandment?*

A. Theſe words [*Before me*] in the firſt Commandment, teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with

o Ezek. 8. 5. to the end. Pſ. 44. 20, 21. the ſin of having any other God o.

Q. 49. *Which is the ſecond Commandment?*

A. The ſecond Commandment is, [*Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth; thou ſhalt not bow down thy ſelf to them nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhewing mercy unto thouſands, of them that love me, and keep my Commandments* p.]

p Exod. 20. 4, 5, 6.

Q. 50. *What is required in the ſecond Commandment?*

A. The ſecond Commandment requireth the receiving, obſerving, and keeping pure and intire all ſuch religious worſhip and ordinances, q God hath appointed in his Word.

q Deut. 32. 46. Mat. 28. 20 Act. 2. 42.

Q. 51. *What is forbidden in the ſecond Commandment?*

A. The ſecond Commandment forbiddeth the worſhipping of God by Images r, or any other way not appointed in his Word ſ.

r Deut. 4. 15 to 19. ſ Deut. 12, 31, 32.

Q. 52. *What are the reaſons annexed to the ſecond Commandment?* A.

A. The reaſons annexed to the cond Commandment, are, Gods veraignty over us *t*: his propriety us *u*: and the zeal he hath to his n Worſhip *w*.

Q. 53. *Which is the third Commandment?*

A. The third Commandment is, *Thou ſhalt not take the Name of the rd thy God in vain, for the Lord ill not hold him guiltleſs, that taketh is Name in vain* x.]

Q. 94. *What is required in the third ommandment?*

A. The third Commandment reuireth the holy and reverent uſe of Gods Names *y*: Titles *z*: Attributes *a*: Ordinances *b*: Word *c*: and Works *d*.

Q. 55. *What is forbidden in the third ommandment?*

A. The third Commandment forbiddeth all profaning or abuſing of any thing, whereby God maketh himſelf known *e*.

Q. 56. *What is the reaſon annexed to the third Commandment?*

A. The reaſon annexed to the third Commandment is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them

t Pſ.95.2, 3, 6.
u Pſ.45.11
w Exod.34 13, 14.
x Exod.20. 7.
y Mat.6.9.
z Pſ.38.4.
a Rev.15. 3, 4.
b Mal,1.11 14.
c Pſ.138.1. 2.
d Joh.26. 24.
e Mal. 1.6, 7,22.& 1. 2,& 5.14.

to eſcape his righteous judgment *f*.

f 1 Sam. 2. 2. to 24. 1 Sam. 3. 13.

Q. 57. *Which is the fourth Commandment?*

A. The fourth Commandment is, [*Remember the Sabbath day to keep it holy: Six days ſhalt thou labour and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man ſervant, nor thy maid ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: For in ſix days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it* g.]

g Exod. 20. 8. to 11.

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commmandment requireth the keeping holy to God ſuch ſet time as he hath appointed in his word, expreſly one whole day in ſeven, to be a H. Sabbath to himſelf *h*.

h Deut. 5. 12, 13, 14.

Q. 59. *Which day of the ſeven hath God appointed to be the weekly Sabath?*

A. From the beginning of the world to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath: and the firſt day of the week ever ſince

to

to continue to the end of the world, which is the Christian Sabbath *i*.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by an holy resting all that day *k*: even from such worldly imployments and recreations as are lawful on other days *l*: and spending the whole time in the publick and private exercises of Gods worship *m*: except so much as is to be taken up in the works of necessity and mercy. *n*.

Q. 61. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required *o*: & the prophaning the day by idleness *p*: or doing that which is in it self sinful *q*: or by unnecessary thoughts, words, or works, about wordly imployments or recreations *r*.

Q. 62. *What are the reasons annexed to the fourth Commandment?*

A. The reasons annexed to the fourth Commandment are, Gods allowing us six days of the week for our own imployments *s*: his challenging a special propriety in the seventh, his own example, and his blessig

i Gen. 7. 2. 3 Acts 20. 1.
k Exod. 22. 8. 10.
l Neh. 13. 15. to 12.
m Luke 4. 16.
n Mat. 13. 1 to 13.
o Ezek. 22. 26.
p Acts 20. 7, 9.
q Ezek 2. 38.
r Jer. 17. 24.
s Exod. 20. 9.

t Exod. 29. 11. blessing the Sabbath day *t*.

Q. 63. *Which is the fifth Commandment?*

A. The fifth Commandment is, [*Honour thy Father and thy Mother that thy days may be long upon the Land which the Lord thy God giveth thee* u.]

u Exod. 20. 12.

Q. 64. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as Superiours *w*, Inferiours *x*, or Equals *y*.

w Eph. 5. 21

x 1 *Pet.* 2. 17.

Q. 65. *What is forbidden in the fifth Commandment?*

y Rom. 10. 12.

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour & duty which belongeth to every one in their several places and relations *z*.

z Mat. 15. 4, 5, 6. *Ezek.* 34. 2. 3, 4.

Q. 66. *What is the reason annexed to the fifth Commandment?*

A. The reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment *a*.

a Deut. 5. 16.

Q. 67. *Which is the sixth Commandment.*

A.

A. The sixth Commandment is, [*Thou shalt not kill* b.] *b Exod.* 20. 13.

Q. 68. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful endeavours to preserve our own life *c*, and the life of others *d*. *c Eph.* 5. 28. 29.

Q. 69. *What is forbidden in the sixth Commandment?* *d 1 King.* 18. 4.

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly: or whatsoever tendeth thereunto *e*. *e Acts* 16. 28. *Gen.* 9. 6.

Q. 70. *Which is the seventh Commandment?*

A. The seventh Commandment is, [*Thou shalt not commit Adultery* f.] *f Exod.* 20. 14.

Q. 71. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the preservation of our own and our neigbours chastity, in heart, speech and behaviour *g*. *g 1 Cor.* 7. 2. 3, 5, 35, 36. *Col.* 4. 6. *1 Pet.* 3. 1.

Q. 72. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchast thoughts, words, and actions *h*. *h Mat.* 15. 19.

Q. 73. *Which is the eight Commandment?*

A.

A. The eight Commandment is,
i Exod.20. 15. [*Thou shalt not steal* i.]

Q. 74. *What is required in the eight Commandment?*

A. The eight Commandment requireth the lawful procuring, and furthering the wealth and outward
k Gen.20. 30. estate of our selves and others *k*.

Q. 75. *Whai is forbidden in the eight*
1 Tim.5.8. *Commandment?*

A. The eight Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neigh-
l Prov.23. 20,21. & 28. 19. bours wealth, or outward estate *l*.

Q. 76. *Which is the ninth Commandmandment?*

A. The ninth Commandment is,
[*Thou shalt not bear false witnesse a-*
m Exod.20. 16. *gainst thy neighbour* m.]

Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man
n Zach. 8. 16. *n*: and of our own and our neigh-
o Joh.3.11. bours good name *o*: especially in
p Prov. 14. 3. 25. witness bearing *p*.

Q. 78. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment farbiddeth whatsoever is prejudicial

to

o truth, or injurious to our own, or
ur neighbours good name *q*. *q* 1 *Sam.*17
28.

Q. 79. *Which is the tenth Command-* *Pſ.* 15. 3.
ent?

A. The tenth Commandment is,
Thou ſhalt not covet thy neighbours
ouſe, thou ſhalt not covet thy neigh-
ours wife, nor his man ſervant, nor his
aid-ſervant, nor his Ox, nor his Aſſe,
or any thing that is thy neighbours r.] *r Exod.* 10.
17.

Q. 80. *What is required in the tenth*
ommandment?

A. The tenth Commandment re-
uireth full contentment with our
wn condition *ſ*: with a right and *ſ Heb.*13.5.
haritable frame of ſpirit toward our
eighbour and all that is his *t*. *t Job* 31.
29.

Q. 81. *What is forbidden in the tenth* *Rom.*11.15
ommandment?

A. The tenth Commandment for-
bideth all diſcontentment with our
wn eſtate *u*: envying or grieving at *u* 1 *Kings*
e good of our neighbour *w*: and all 21.4.
ordinate motions and affections, to *w Gal.* 5.
y thing that is his *x*. 26.

Q. 82. *Is any man able perfectly to* *x Rom.*7.7.
p the Commandments of God? 8. & 13.9.

A. No meer man ſince the fall, is
le in this life, perfectly to keep the
mmandments of God *y*: but doth *Gen.*5.6.
ily break them in thought, word, & 6. 21.
d deed *z*.

Q.

Q. 83. *Are all transgressions of the Law equally hainous?*

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God *a* then others *a*.

a Ezek. 8. 6. 13, 15. *1 John* 5. 16.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath, and curse, both in this life *b* and that which is to come *b*.

b Eph. 5. 6. *Gal.* 3. 10.

Q. 85. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

Mat. 25. 41

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life *c*: with the diligent use of all the outward means whereby Christ communicateth to us the benefits of Redemption *d*.

c Acts 20. 21. *d Prov.* 2. 1 to 6, *Isa.* 55. 3.

Q. 86. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel *f*.

e Heb. 10. 39. *f John* 1. 12.

Q. 87. *What is repentance unto life?*

Phil. 3. 9.

A. Repentance unto life is a saving grace *g*: whereby a sinner out of a true sense of his sin *h*: and apprehension of the mercy of God in

g Acts 11. 18. *h Act.* 2. 37.

Christ

Chriſt *i*: doth with grief and hatred of his ſin, turn from it unto God *k*: with full purpoſe of, and endeavour after, new obedience *l*.

Q. 88. *What are the outward means, whereby Chriſt communicateth to us the benefits of Redempeion?*

A. The outward and ordinary means whereby Chriſt communicateth to us the benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments, and Prayer; all which are made effectual to the elect, for ſalvation *m*.

Q. 89. *How is the Word made effectual to ſalvation?*

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectual means of convincing and converting ſinners, and of building them up in holineſs, and comfort through faith unto ſalvation *n*.

Q. 90. *How is the Word to be read and heard, that it may become effectual to Salvation?*

A. That the word may become effectual to ſalvation, we muſt attend thereunto with diligence *o*: preparation *p*: and prayer *q*: receive it with faith and love *r*: lay it up in our hearts

i Joel 2. 12
k Jer. 11. 18, 18.
l 2 Cor. 7. 11.
m Mat. 28. 19, 20. Acts 2. 42. 46, 47.
n Neh. 8. 8.
1 Cor. 14. 24, 25.
o Pro. 8. 34.
p 1 Pet. 2. 1, 2.
q Pſ. 119. 18.
Heb. 4. 1.

s Ps. 119. 11 hearts *s*: and practise it in our lives *t*.

t Luke 8. 15.

Q. 91. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ *u*: and the working of his Spirit in them that by faith receive them *w*.

u 1 *Pet.* 3. 11.

Mat. 3. 11.

w 1 *Cor.* 12 13.

Q. 92. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applyed to believers *x*.

x Gen. 17. 7. 10.

1 Cor. 11. 23, 26.

Q. 93. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptism *y*: and the Lords Supper *z*.

y Mat. 28. 19.

z Mat. 26. 26, 27. 28.

Q. 94. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with water, in the Name of the Father, and of the Son and of the Holy Ghost *a*: doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Mat. 28. 19.

b Rom. 6. 4. *Gal.* 3. 27.

Q. 95. *To whom is Baptiſm to be adminiſtred?*

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *c*: but the infants of ſuch as are members of the viſible Church are to be baptized *d*.

c Acts 8. 36, 37, & 2. 38.

d Acts 2. 38, 39. 1 *Cor.* 7. 14.

Q. 96. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth: and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his Body and Blood, with all his benefits to their ſpiritual nouriſhment, and growth in grace *e*.

e 1 *Cor.* 11. 23. to 36. & 10. 16.

Q. 97. *What is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their knowledge to diſcern the Lords Body *f*: of their faith to feed upon him *g*: of their repentance *h*: love, and new obedience, leſt coming unworthily, they eat and drink

f 1 *Cor.* 11. 28, 29.

g 2 *Cor.* 13. 5.

h 1 *Cor.* 11. 31.

l 1 Cor. 11. 26,29. drink judgement to themſelves *l*.

Q. 28 *What is Prayer?*

A. Prayer is an offering up of our deſires unto God *m*: for things agreeable to his will *n*: in the Name of Chriſt *o*: with Confeſſion of our ſins *p*: and thanful acknowledgement of his mercies *q*.

m Pſ. 62. 8. *n* 1 John 5. 11. *o* John 15. 23. *p* Pſ. 31. 5, 9. Dan. 9. 4. *q* Phil. 4. 6.

Q. 99. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of uſe to direct us in prayer *r*: but the ſpecial rule or direction, is that form of prayer, which Chriſt taught his Diſciples, commonly called, The Lords Prayer *ſ*.

r 1 John 5 14. *ſ* Mat. 6. 9. to 12.

Q. 100. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is, [*Our Father which art in Heaven* t:] teacheth us to draw near to God, with all holy reverence, and confidence, as children to a Father, able and ready to help us *u*: and that we ſhould pray with and for others *w*.

t Mat. 6. 9. *u* Rom. 8. 18 Luk. 11. 13 *w* Acts 12. 15. 1 Tim. 2. 2.

Q. 101. *What do we pray for in the firſt Petition?*

A. In the firſt Petition, which is, [*Hallowed be thy Name* x:] we pray that God would enable us and others

x Mat. 6. 9.

to

o glorifie him in all that whereby
e maketh himſelf known *y*: and that *y Pſ.* 67. 2, 3.
e would diſpoſe all things to his
wn glory *z*. *z Pſal.* 83. throughout.

Q. 102. *What do we pray for in the* ſecond Petition?

A. In the ſecond Petition, which
s [*Thy Kingdom come* a:] we pray *a Mat.*6. 10.
hat Satans Kindom may be deſtroy- *b Pſ.*68. 1. 18.
d *b*: and that the Kindom of Grace *c Rev.*12. 10,11.
nay be advanced *c*: our ſelves and o- *d* 2 *Theſ.* 3. 1.
hers brought into it, and kept in it *e Rev.* 22. 20.
d: and that the Kindom of Glory may
e haſtened *e*.

Q. 103. *What do we pray for in the* third Petition?

A. In the third Petition which is,
[*Thy will be done in Earth as it is in Heaven f*:] we pray that God by his *f Mat.*6.12
grace would make us able and wil- *g Pſal.*67.
ling to know, obey, and ſubmit to throughout.
his will in all things *g*: as the Angels *h Pſ.*103.
do in Heaven *h*. 20,21.

Q. 104. *What do we pray for in the* fourth Petition?

A. In the fourth Petition, which
is, [*Give us this day our daily bread* i,] *i Mat.*6.11
we pray, that of Gods free gift we
may receive a competent portion of
the good things of this life, & enjoy *k Prov.* 30.
his bleſſing with them *k*. 8, 9.

Q.

Q. 105. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*And forgive us our debts, as we forgive our debtors* l:] we pray that God for Christs sake would freely pardon all our sins *m*: which we are the rather encouraged to ask, because by his grace we are inabled from the heart to forgive others *n*.

l *Mat.* 6, 12.
m *Ps.* 51. 1, 2, 7, 9. *Dan.* 9. 17, 18, 19.
n *Luke* 11. 4. *Mat.* 18. 35

Q. 106. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is [*And lead us not into temptation, but deliver us from evil* o:] we pray that God would either keep us from being tempted to sin *p*: or support and deliver us when we are tempted *q*.

o *Mat.* 6. 13.
p *Mat.* 26. 41.
q 2 *Cor.* 12. 8.

Q. 107. *What doth the conclusion of the Lords prayer teach us?*

A. The Conclusion of the Lords Prayer, which is, [*For thine is the Kingdom, and the power, and the glory for ever, Amen* t:] teach us to take our incouragement in prayer from God only *s*: and in our prayers to praise him, ascribing Kingdom, power and glory to him *t*: and in testimony of our desire and assurance to be heard, we say, *Amen u*.

t *Mat.* 6. 13.
s *Dan.* 9. 4. 7, 8, 9, 16, 17, 18, 19.
t 1 *Chr.* 29. 10. to 13.
u 1 *Cor.* 14. 16.

The

THE TEN COMMANDMENTS.

Exod. 20.

GOD *spake all these words, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage.*

I. *Thou shalt have no other Gods before me.*

II. *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the Earth beneath, or that is in the water under the Earth, thou shalt not bow down thy self to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments.*

III. *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

Remember the Sabbath-day to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy man-servant, nor thy maid-servant, nor thy Cattel, nor the stran-

ger that is within thy gates : For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Asse, nor any thing that is thy neighbours.

THE LORDS PRAYER.

Matth. 6.

Our Father which art in Heaven. Hallowed be thy Name : Thy Kingdom come : Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread : And forgive us our debts, as we forgive our debters ; And lead us not into temptation, but deliver us from evil : For thine is the Kingdom, and the power, and the glory for ever ; Amen.

THE CREED.

I *Believe in God the Father Almighty, maker of* Heaven *and Earth, and in Jeſus Chriſt his only Son our Lord, which was conceived by the holy Ghoſt, born of the Virgin* Mary, *ſuffered under* Pontius Pilate, *was crucified, dead and buried: He deſcended into Hell* * *: the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty, from thence he ſhall come to judge the quick and the dead: I believe the Holy Ghoſt, the Holy Ca- Church, the Communion the forgiveneſs of ſins, rection of the Body, ſe everlaſting.* Amen.

* i.e. Continued in the ſtate of the dead, and under the power of death till the third day.

SO much of every Queſtion t
in the Larger and Shorter Ca
chiſm, is repeated in the Anſwer,
maketh every Anſwer an entire Pr
poſition, or Sentence in it ſelf: to t
end, the Learner may further i
prove it upon all occaſions, for
increaſe in knowledge and piet
even out of the courſe of catechiſm
as well as in it.

And albeit the ſubſtance of the d
ctrine compriſed, in that abridg
ment, commonly called *the Apoſt*
Creed, be fully ſet forth in each of t
Catechiſms, ſo as there is no nec
ſity of inſerting the Creed it ſelf,
it is here annexed, not as though
were compoſed by the Apoſtles,
ought to be eſteemed Canoni
Scripture, as the ten Comman
ments, and the Lords Prayer (mu
leſs a Prayer, as ignorant peo
have been apt to make both it a
the Decalogue) but becauſe i
brief ſum of the Chriſtian F
greeable to the Word of G
anciently received in the C
of Chriſt.